MORALITY

An Essay on Some Points thereof

[*ADDRESSED TO YOUNG MEN.*]

BY

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EIGHTH EDITION.

Revised and Enlarged.

"Stay and read not the advices of the following section, unless thou hast a chaste spirit, or desirest to be chaste, or, at least, art apt to consider whether you ought or no.

Chap. II. "Of Chastity" from "Holy Living." —*Jeremy Taylor.*

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TO

HIS PAST PUPILS ALL OVER THE WORLD

This Essay,

WRITTEN SPECIALLY FOR THEIR BENEFIT,

IS

AFFECTIONATELY DEDICATED

BY THEIR

SOMETIME SCHOOLMASTER AND CONSTANT FRIEND,

THE AUTHOR.

"Our province is virtue and religion, life and manners, the science of improving the temper, and making the heart better. This is the field assigned us to cultivate how much it has lain neglected is indeed astonishing. Virtue is demonstrably the happiness of man. it consists in good actions, proceeding from a good principle, temper, or heart. What remains is, that we learn to *keep our heart*, to govern and regulate our passions, mind, affections . He who should find out one rule to assist us in this work would deserve infinitely better of mankind than all the improvers of other knowledge put together"—BISHOP BUTLER, Sermon XV, *Upon the Ignorance of Man.*

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PREFACE.

Before publishing the following Essay, I sent copies of it —in the spring and winter of 1875—to many Schoolmasters and others known to be particularly interested in the welfare of young men, and especially acquainted with their habits; and also to five or six of the most promising and thoughtful of my former pupils. Each copy was accompanied by a letter from me, earnestly begging of the person addressed to give me his opinion about its design and execution, and also his views as to the propriety of my publishing it at all. I felt that I had undertaken a difficult and delicate task, that my book was open to many objections (the ordinary stock objections, I mean, to every effort of this kind), and that the ground upon which I meditated treading was commonly regarded as somewhat dangerous. Hence my anxiety to receive the best advice I could upon the subject, before once and for ever committing myself by placing the work in the hands of the booksellers All but about ten of those to whom I wrote promptly replied to me. About a hundred of them approved of the Essay, thought that it "supplied a crying want," and was "calculated to do much good to those for whom it was intended," and advised me to publish it. Ten or twelve liked it equally well, and thought it "could not fail to have a beneficial effect upon its readers," but yet they advised me *not* to publish it—for my own sake. Twenty-three disapproved of it *in toto*. And twenty-nine were what might be termed

neutral—that is, they were neither *for* nor *against* it, or else they were *both* at the same time. Numbers, therefore, were clearly in its favour—and yet not *mere* numbers For amongst the hundred there were the Headmasters of great English Public Schools, the Principals of Theological Colleges, in both England and America, University Fellows and Professors, Bishops and other Clergymen of wide experience, eminent members of the Bar and Medical profession; Private Gentlemen, of worth and high position, distinguished Military Officers, and one venerable scholar of European fame.*

Nor did these belong to one school of Theology or one class of thinkers only. On the contrary, there were amongst them Roman Catholics and Protestants, High Churchmen, Low Churchmen, and Broad Churchmen, worldly-wise seniors, and young men but just entered upon life.

* I allude to the Rev T Romney Robinson, Canon of St Patrick's, D D, D C L., LL D, F R S, F R I.A, formerly Fellow of Trinity College, Dublin, the Astronomer, Observatory, Armagh The following is a copy of the letter which I received on this occasion from Dr Robinson —

"THE OBSERVATORY, ARMAGH,
"*Nov* 3, 1875

"DEAR SIR,—I have been prevented by a press of work from thanking you for your excellent Essay till now I have read it carefully, and think it will be very useful to the class for whom it was primarily intended, and that it cannot exert any evil influence on any who are not already depraved The subject is certainly an unpleasant one to deal with, but its importance is so vital, it cannot be ignored without great peril, and I think you are rather too sensitive about the objections which may be made against its being treated in a work of general circulation It is absurd to suppose that a boy ever passes through school, or can be reared at home, in ignorance of the things in question Classical literature, that of our own country and of all others with which I am acquainted (except, perhaps, that of Spain) make such ignorance impossible, to say nothing of the talk of servants, &c In many schools, Physiology is beginning to be taught, and this necessarily brings before the mind sexual relations The knowledge cannot be withheld, but it is ours to endeavour that it shall be viewed in the light of Heaven rather than in that of Hell. Your Essay will, I hope, be a valuable aid to the first of these alternatives I was particularly pleased with the section on Prayer —Yours truly, "T ROMNEY ROBINSON."

After nearly six years' consideration, I have come to the conclusion that the encouragement I have received is sufficient to justify me in following the bent of my own firm, unvarying conviction in the matter, and—no matter what unpleasantnesses may arise to myself therefrom—publishing at length my little book.

I have alluded to the ordinary stock objections to all essays like this These are, (i.) that they *suggest evil thoughts* to youthful readers, *awaken feelings which would be far better dormant*, and *excite prurient curiosity*, (ii) that young men are frequently very *innocent*—as the world is pleased to denominate those who are supposed to be *ignorant about carnal sin*, and (iii) that essays of this kind may be read by *others than those for whose special benefit they are intended*, and that, consequently, they should not be sent forth at large into the world, but kept (if written at all) for merely private circulation

In anticipation of these common, trite objections, I shall venture now respectfully to state my reasons for considering them to be unsound, and for publishing, which I now do, my Essay in spite of them—hoping, trusting, praying that it may be the means of preventing some from ever learning, by their own personal experience, the sorrows which are always sure to follow, as punishments, those who unlawfully gratify the appetites treated of; and of perhaps even inducing others, who may have already gone astray in this respect, to pause and ponder, and, as far as in them lies, redeem whatever time may still be left to them.

As to the objection that this Essay may be the cause of exciting *prurient curiosity, and stimulating impure desires*, I feel quite satisfied that such curiosity and such desires exist in the breasts of all lads, even long before they reach the time when, as young men, they have entered upon life.*

* "I don't believe," says Thackeray, speaking of this, or at least a kindred, subject, "there is any such thing known as first love—not within

To sexual desires our flesh is heir; they are deeply rooted in our nature, and as much a part of it as reason, or conscience itself. It was the same all-wise God who endowed us with our reason and our conscience who also gave us those appetites, the abuse of which is the source of so much of the misery of the world. To ignore these appetites, therefore, or rather to try to ignore them—their existence and their strength—or to regard them as though they were an unmixed evil implanted in us only by the devil, is absurd, is sinful. It is nothing but a sickly over-refinement or a mistaken sense of right and wrong that induces some people to keep their eyes close shut against this portion of our nature, seeing the important part that it plays in life.

The principle of procreation, next to that of self-preservation, is the most powerful within our breasts. And how can it be beneficial to pretend not to know this simple, obvious, palpable fact? Is dissimulation in this, or indeed in anything else, calculated to benefit and promote the welfare of mankind in general, or of individuals in particular? Schoolboys not only think but talk about these things, as everybody must know who is at all conversant with their habits.* Their jestings with each other are frequently filthy; their conversation is often such as it ought not to be—full of allusions to, sometimes even directly occupied with, the subject of sexual intercourse. Nor is it in public schools only that boys first learn about vice. "Virtues require a teacher; vices can be learned without one"—not but that teachers of vice are in superabundance everywhere. Is there anywhere a lack of persons willing to initiate boys in their first lessons of sin? In the stableyard of the retired, quiet country-house, as

man's or woman's memory. No male or female remembers his or her first inclinations, any more than his or her own christening."—*The Virginians.*

* "At the very sight of a knot of vicious or careless boys gathered round the great schoolhouse fire, 'It makes me think,' he would say, 'that I see the devil in the midst of them.'"—*Life of Arnold.*

well as in the crowded playground of the public school; in the isolated, wretched village, as well as in the huge and populous city, loose and licentious talkers and actors are unfortunately generally to be found. And will not these always find greedy disciples?

And the longer I live—and my life, I may observe, has been entirely spent among young men and boys—the more and more convinced I feel that some such Essay as this is wanted, to fill a blank in the literature of young men. The common stock arguments in favour of immorality crop up, alas! of themselves—one really scarcely knows how—even as weeds do in the very best cultivated gardens. But not so the answers to these arguments. These do not come of themselves; these do not grow spontaneously. These young men must be taught in order to know them. How especially true is this of the argument founded on the misuse of the word *natural!* It is for the purpose of supplying young men with these answers—answers which may afterwards be of service both to themselves and to any companions who may be conversing with them on the subject—that I desire to place this Essay in their hands.

At rare, rare intervals, I admit, a young man may be met with of such sweet innocency, such blameless conduct, and charming purity of thought and word, that few but the most hardened and abandoned would dare in his presence to venture wantonly on forbidden topics. It is not, however, for the few, but for the many that my Essay is designed, and young men of this class (experience assures me) are decidedly in the minority.

And how, indeed, is it conceivable that boys could remain long in ignorance of this great monster evil of the world? Putting aside any promptings from within, putting aside the never-ending risk of evil companionship, young lads, whether at school or not, are circumstanced in such a way that ignorance of the existence within and about them of

sexual desires is a thing utterly impossible; and what is the good of pretending not to know this?

Those who object, on the ground of the *innocence* or *ignorance of young men* upon the subject, to the publication of essays like this, must, for instance, one would think, not only keep their eyes close shut against the foregoing facts at which I have glanced, but they must actually forget, for the time being, and ignore the language, object, and scope of the Bible How is it possible that young men brought up in a Christian country could, when they are old enough to be entering on life, be ignorant that there is such a sin as that concerning which we are now about to give some explanation? How does the Bible, the greatest and most universal of all books, treat this subject? Why, in a very plain and homely manner, even as we might expect, seeing that it was designed to instruct all the world The Bible's instructions and language on the subject of immorality are very simple It repeatedly mentions and forbids the sins of sensuality under various names—all of them plain and unmistakable Its pages contain no dark hints, no unintelligible theories, no vague commands, no half-concealed enigmatical or obscure observations, no peculiarly delicate, finely-selected expressions, when dealing with these vile, pernicious sins. Nor is there any reason for our wishing it were otherwise—the Bible being designed, as we have suggested, to be a plain rule of life for mankind, for both young and old, peasant and philosopher, women and men alike. And what better argument could we possibly have as to the unwisdom, nay, absolute sinfulness, of passing over in silence this vice as though it were not, than that supplied to us by the Great Book itself?

One of the commandments is especially directed against it; and this commandment the compilers of our Prayer Book, so far from thrusting aside into a corner or wishing to keep out of sight, have, on the contrary, introduced into

the Church Catechism—an instruction which the young of both sexes are expected to have learned off by heart, and, presumably, to understand before they are brought before the Bishop to be confirmed. This commandment, too, is in our Prayer Book authoritatively expounded to them. There they are taught that it is part of their duty to their neighbour to keep their bodies in *temperance*—that is, the regulated use and control of all their appetites,—*soberness*—all that is modest, and decorous, and rhythmical in vesture and deportment,—*and chastity*, that flies from all forbidden touches and looks, and abhors all pollution of flesh or spirit imported through the abuse and inordinateness of the senses. And these same compilers have, moreover, ordained that every Sunday the entire congregation, young and old, shall sing or say in solemn response, after this the seventh commandment has been read out by the minister—*Lord, have mercy upon us; and incline our hearts to keep this law.*

And then do we not pray every Sunday in the Litany (and to this I have never heard any objection) for deliverance from "fornication and all other deadly sin"?

I suppose it is unnecessary to remark, that if the "fornication" from which we so frequently and solemnly pray God to "deliver us," conveys to the supplicants no meaning at all, or a false one, then it is assuredly not undesirable to explain to them how truly *deadly a sin* it is. Obviously its *deadly* nature can only be appreciated properly by those who are not ignorant about its inherent *sinfulness*, its *unnaturalness*, and its terrible *consequences.* And it is, I am convinced, mainly through ignorance about these points—through, in fact, their never having been taught how to refute the common arguments used to defend fornication—that so many young men, especially young men of superior intelligence and education, yield to its fascinations.

Of what laboured, learned criticism, of what minute examination, are other passages in the Bible relating to

morals deemed worthy, for our edification! Are those which bear upon the most notorious and most mischievous of vices to be alone considered undeserving of investigation, unfit for explanation?

And what shall we say of our classical literature, of those books which are placed in the hands of young schoolboys to learn — boys so young as fourteen and fifteen years of age? Could any schoolboy read, we ask, the Odes of Horace, for example, or Plays of Terence, or even parts of the beautiful Æneid itself, and yet be ignorant that there is such a vice as sensuality? Besides this, our newspapers—and their name is legion—frequently have column after column devoted to some of the misfortunes or crimes which directly and indirectly flow from this particular form of vice.* The following extract from an article in *Light* (July 13, 1878), however overdrawn, is so much to the point, that I think myself justified in quoting it, suppressing the names:—"A bare perusal of the records of the Divorce Court for the three years preceding 1862, and a comparison of them with a similar chronicle of conjugal infidelity for the last three years, will alone be more than sufficient proof that the degradation of the moral tone of society is no imaginary or exaggerated assertion, but a proven fact. . . . Debauchery of every kind runs rampant. Nor is it confined to the male sex only The disclosures of the ——— case, of a life in which young girls of birth and position shared the obscene orgies of a rich and brutish colonist; the ——— case; the ramifications of sensuality

* A trial (in America) is barely over, with reference to which during its progress a newspaper declared that, being now "in its twelfth week, it had reached a stage when no decent man could read it; yet the daily papers were still filling their columns with the loathsome stuff."

Another abominable case was tried in Dublin two years ago, the evidence in which became at last so disgusting that it had to be *written*—it was too foul to be spoken openly—for the information of the judge and jury.

and heartlessness opened up by the little that was heard of the ——— case—for in the enormities of this last no less than four persons were implicated, not to speak of the unhappy suicide and the deserted wife—these, the most notorious exposures during the last three months, are sufficient proof of the actual and astonishing depth of depravity to which the *haute noblesse* and the wealthy gentry have alike sunk. . . . That the decay of morality (among these) is an established fact we have given a few of the more flagrant and recent *causes célèbres* to prove "

And then, what about some of our modern poems, sometimes so exceedingly demoralizing and impure that publishers can scarcely be found for them?

And what of our novels? Do not some of our old-fashioned novels speak of vice in the grossest, coarsest, most outspoken, sometimes even approving way?—while many of our modern novels allude to and hint at it in terms generally, no doubt, less grossly indecent and coarse, but still such as no one can misunderstand. Indeed, probably from the very fact that our modern novels are less repugnant to our feelings of propriety than their predecessors, they are more widely read, more attractive, and more seductive.*

But more than this · the odious, staring street placards

* "Although there is a school of English fiction which can hardly be called pure, it is fortunately only very rarely that a story is published which requires to be denounced as flagrantly indecent. In this respect our literature presents a happy contrast to that of some other countries, and the consequence is that an English novel is usually read without suspicion in family circles. It lies on the table, and is open to any one; and hence, if there is poison in it, it may be insidiously and widely disseminated without immediate detection. We feel it, therefore, to be our duty to give notice in the plainest terms of the appearance of a work which, if not branded with its true character at the outset, may be unsuspectingly taken up by respectable people. It is called ——— ———, and contains passages of the most disgustingly indecent and licentious character." The above extract, the name merely being suppressed, is from an article in the *Saturday Review*, for March 20, 1875. What a pitch of deliberate wickedness we have reached in our fashionable literature when such a warning is considered necessary!

and advertisements, the purposely demoralizing, the wilfully wicked books, songs, and prints, published year after year in London and all other large cities, are innumerable, and their popularity prodigiously great.*

Nor is this all: one of the most hotly contested of the bills lately before Parliament,† and indeed one of the utmost social interest, no matter in what light it be regarded, was upon this very subject. And yet, to say nothing of the heavy magazine articles written about it, this bill—its fors and againsts, and all about it—was discussed at public meetings and otherwise by ladies and gentlemen together in all parts of the kingdom.

Nor even is this all: one cannot walk along the streets of any ordinary town at night without meeting, and sometimes even being accosted by, some unhappy victim of this terrible, ruinous vice. And what scenes of iniquity does not the mere word "music-hall" call up to the minds of all those who have been at all acquainted with the character which of late years some of these institutions in London have borne! And there are worse places than music-halls.

Wanton conversation, then, and lascivious songs only too

* One of these books was lately sent to me to look at: it consisted of over 500 pages; and there were, I think, 17,000 copies in the edition.

† An effort was made on one occasion by Mr. Mitchell Henry to have the gallery for ladies cleared when this (the Contagious Diseases) Bill was under discussion, but in vain—in vain, I am not sorry to say. For why should women be excluded from hearing a question discussed, in which they themselves, and their 70,000 fallen sisters (to speak only of those in London) are so vitally concerned? Are we to pretend to believe that the thoughtful, earnest, religious ladies present upon this occasion were ignorant of the existence of prostitution around and about them?—or that, if they were, they were either the more pure-minded or the more womanly for their ignorance? Furthermore, there arose this positive advantage from their presence: it elevated, I am informed on good authority, the entire tone of the debate, and made that grave and decorous which otherwise might rather have been remarkable for flippancy and levity. There is nothing more wanted by those who are especially exerting themselves to stay the progress of Vice, and to point out how truly terrible a monster it is, than the sympathy and assistance of brave, good ladies.

frequently form the principal ingredient of an evening's entertainment whenever a number of young men meet together at the festive board. Nor do even grey-headed seniors always show that due reverence for the temperance and chastity of young men—no, nor even of little boys, who have the misfortune of being thrown accidentally into their evil company—which one might expect from them.* And yet, notwithstanding these manifest, these incontrovertible facts, I have been told, with a look of pious horror, that I should "think twice" about the publication of this Essay, lest, forsooth, it should be the means of enlightening young men upon a subject about which they are now, peradventure, so extremely ignorant, and of suggesting to them thoughts to which they were hitherto strangers! But enough of this absurd, unfounded objection to essays of this kind Have I not proved to demonstration that for a boy to pass through life for seventeen or eighteen years without knowing of the existence of evil desires and being concerned about them, is a thing wholly impossible?

But I shall now go a step further, and submit that, even supposing it were possible (absurd supposition!) that young men could grow up to man's estate in perfect igno-

* Thackeray thus alludes to the temptations to which young men of good family, and with plenty of money, are especially exposed:—"A hundred years ago—no doubt there are no such people left in the world now—there used to be grown men in London who loved to consort with fashionable youths entering life, to tickle their young fancies with merry stories, to act as Covent Garden mentors and masters of ceremonies at the Round-house, to accompany lads to the gaming table, and perhaps have an understanding with the punters, to drink lemonade to Master Hopeful's Burgundy, and to stagger into the streets with perfectly cool heads when my young Lord reeled out to beat the watch. Of this no doubt extinct race Mr. Sampson was a specimen, and it is a great comfort to think (to those who choose to believe the statement), that in Queen Victoria's reign there are no flatterers left, . . . no parasites pandering to the folly of young men, in fact, that all the toads have been eaten off the face of the island, . . . and the toad-eaters have perished for lack of nourishment."—*The Virginians*

rance of the existence of sexual feelings, of sexual sin, it would not be on this account either right or wise to wish to keep them in this their ignorance. Ignorance, let it be remembered, is not innocence; neither is knowledge guilt. As there may be the utmost purity and yet much knowledge of vice coexisting in the same breast, so the most gross and dismal ignorance and the most disgusting sensuality may be, and very commonly are, found together. Ignorance about the great and interesting question of social evil is, assuredly, neither to be cultivated nor desired.*

Ignorance of the true character and nature of vice, so far from being desirable, is, indeed, on the contrary, I am convinced, one of the great hindrances to the spread and practice of virtue. Such ignorance positively produces vice. And therefore it is that a proper knowledge of this momentous subject ought to be imparted to all young men before entering on life. Ignorance, such as that at present prevailing, concerning the many evil effects and the deadly nature of sensuality never has done, never can do, good. All young men into whose hands this Essay is likely to fall may, no doubt, have an instinctive, undefined feeling that fornication is a *sin*, a general hazy notion that it is *the cause of much misery* to mankind; but do they know it is *unnatural?*—do they know that the "wild oats" theory is a delusion and a snare? To give them, instead of these misty ideas, these indistinct feelings, or even positive ignor-

* Of the supposed innocence of ignorant and unenlightened people Mr. Ruskin thus gracefully and truthfully writes.—"There are some groups of peasantry in far-away nooks of Christian countries who are nearly as innocent as lambs. . . . The virtues," he continues, "of the inhabitants of many country districts are apparent, not real; their lives are indeed artless, but not innocent; and it is only the monotony of circumstances and absence of temptation which prevent the exhibition of evil passions, not less real because often dormant, not less foul because shown only in petty faults or inactive malignities."

Cf "Their morals, like their pleasures, are but low."—GOLDSMITH, *The Traveller.*

ance, some clear information, some definite knowledge, is my present object. Surely light on this subject is better than either twilight or darkness. Surely it is wiser to tell young men the truth than to allow them, through complete ignorance or want of proper information, to fall a prey to their own evil desires, or become the victims of the devil and of those (whether old or young) "that call evil good and good evil," and those who do so swarm, be it remembered, over the face of the earth.

And how is it possible for young men to perceive and be able to refute the fallacies running throughout the general stock arguments in favour of fornication, unless their attention has been particularly drawn to them, and some true information on the subject supplied to them? In order to be able to refute the first, and most general, false argument in defence of immorality—that discussed in Chapter I.—at least some knowledge, however slight and superficial, of Moral Philosophy is necessary. But to most youths of nineteen or twenty (and at no period of his life does a man feel the flame of passion burning more strongly within him) Moral Philosophy is a sealed, unknown subject. And then the arguments discussed in Chapters II. and III. certainly cannot be refuted by any one who has not some true knowledge of life. But what lad entering life can possibly have, or be expected to have, any true knowledge—except that derived from the faithful recorded experiences of others—of that life on which he has not yet entered?

That young men entering upon life should receive advice and be rightly informed upon this subject by their fathers, guardians, or schoolmasters, seems to me clear. However, it is difficult to give this advice well; it is unpleasant to give it at all; and, accordingly, this is a duty which parents, schoolmasters, and guardians alike generally neglect. Hence it follows from this culpable negligence, this shrinking from the performance of an obvious duty on the part

of those to whose care the education of boys is especially entrusted, that young men are being every day sent forth from their homes or schools into the world—to them so strange and new and charming—just at the very period of their lifetime when sound practical advice would be most needed by them, wholly unenlightened upon this vast question, quite or almost in the dark as to the many trying temptations awaiting them in the untried phase of existence on which they are entering. To young men of this age, in their pride of health and blooming spirits, newly-acquired freedom and escape from restraint often mean nothing else than a right to do for the time to come whatever may most please their fancies. Impressionable; anxious to be popular among their companions—let their popularity cost what it will; full of promise, joy, love, hope, and emotion, they will not believe that they have no sooner become men and discarded the robe of boyhood than troubles of a kind they little dreamed of before are beginning for them, that temptations of all kinds are about to assail them; and that their path must be henceforward over ashes, so to speak, with scorching fire concealed underneath them. To them, at this age, pitfalls, provided only that they are well concealed from sight, present no dangers, nor is the graceful siren's pleasant voice fraught with woes and anguish unutterable Everything then is especially hateful in their eyes that seems to them like caution, or dismally to stand in the way of their present enjoyments.

> "They wander there, they wander here,
> They eye the rose upon the brier,
> Unmindful that the thorn is near
> Among the leaves,"*

until at length, after much time has been irrecoverably

* BURNS · It will be observed that I have substituted *they* for "we" in the first two lines of this stanza

Cf with these lines the following from Cowper's *Expostulation*.—
"Pleasure is deaf when told of future pain."

lost, much mischief irrevocably done, much sin irremediably committed, it may begin to dawn upon them how foolish, selfish, weak, and sinful they were during the early, and generally the best, years of their lives.

So far for the charge of "awakening prurient curiosity;" and for the "innocence" or ignorance of young men with reference to sins of the flesh.

Let us now turn our attention for a little while to the last of the three stock objections to an essay like this, to which I have referred, viz, the objection that "it may *fall into wrong hands*, and be read by others than those for whom it was intended." To this I cannot attach the slightest weight. Those who do not take some interest in the subject of my Essay, those "who have not a chaste spirit," those who do not "desire to be chaste, or who, at least, are not apt to consider whether they ought or no," will not, I presume, read it at all. They are warned at least by me not to do so on the very title-page. And why should they read it? What is there in it—in its grave arguments, its serious reflections, its sober, solemnizing truths—to attract or interest any one who has not already been interested in and attracted towards the serious questions herein discussed? And how the religious or moral feelings of those—no matter who they are—who, being already interested in the subject, do happen to read it, can be in the least injured by doing so, is beyond my comprehension. A careful and candid perusal of its contents assuredly cannot possibly make the right-minded reader less right-minded, less pure in heart, than he previously was. And as to the immoral, ill-conditioned reader (should such by any chance be found), how can he *become* that which he already *is*, through reading this Essay? It is absurd to suppose that its perusal —I care not what its faults and shortcomings may be— could make him worse than he previously was. Nay even,

has it not often happened that "fools who came to scoff, remain'd to pray"?

There are many, I may observe, who would not lay so much stress upon the refutation of *this* objection as I do, and who would even maintain that if the *majority* of those who read it are likely to be benefited, there is no reason why it should not be published; for that whatever is calculated to do *more good than harm* is right and wise; that the *few* should be sacrificed, should such sacrifice be necessary, for the benefit of the *many;* and that, as no good is unmixed with evil, we would have to wait for ever to do good, if we must wait until we can do so without running some risk of doing some evil also at the same time.

Moreover, there are hundreds of other books besides essays on morality or immorality which are only designed for particular classes of persons. Surgeons and physicians, for example, every year publish surgical and medical books intended only for members of their own profession, and not for schoolboys or maidens of tender age None except those for whose information such books are written are expected or invited to read them. If, however, others will insist upon purchasing and studying these publications—and they can be obtained at all ordinary booksellers, or through them—no charge is ever brought against their authors on this account. I respectfully submit, then, that the same indulgence which is shown towards them ought to be extended and shown also to the authors of essays like this.

It should be remembered, too, that I am not about to disclose the horrors of any nameless, unmentionable sin, or to speak about vices of which the public see nothing, hear nothing, know nothing. If, indeed, this were so; if the veil which purported to conceal this vice, this "monster of so frightful mien," from our sight, were not a thin, transparent vestment, through which all can clearly see, but on the

contrary, a real, substantial, decent covering, which concealed effectually the hideous deformities underneath; if the sepulchre containing so much abomination were even clean on the outside; far would it be from me to lift up the decent covering, or wish to induce my young readers to look in and gaze upon the filth and corruption which might otherwise have escaped their observation, and which, it may be, would be far better hidden from their sight. But, alas! how very different is this from being the case! It is chastity among young men that is most concealed and least spoken of—not sensuality. It is pale and white-robed Virtue that hangs down her head and quietly moves along in her retired pathway, afraid, one would think, to be seen or heard; while Vice, on the contrary, undismayed, stalks about brazen-faced and triumphant through our streets, aggressive and disgusting. By day and night; unembarrassed by the feelings of decency which she is outraging, careless about the pain and anguish she is producing; heedless of the ruins—ruins of her own making—over which she audaciously tramples; undaunted, noisy, daring; she insultingly flaunts before our eyes her glaring, gaudy colours, and arrogates to herself, with the utmost freedom and security, privileges and licences of every kind. Her progress, save in an exceedingly rare sermon from the pulpit, is never checked, her blandishments seldom counteracted. The destruction which she is eternally dealing out with lavish hand is most deplorable. Boundless is her sovereign sway Xerxes-like, it is by myriads that she counts her slaves.* And yet, though the truth of all this

* Preaching on Dec 5th, 1875, at special Advent services in the Chapel of Ease connected with St George's Church, Wolverhampton, the Bishop of Lichfield said, that "drunkenness was an alarmingly fruitful parent of murder Within the last year there were more persons sentenced to death for murder committed in consequence of drunkenness than for any other causes; and *fornication* and *drunkenness* were the two sins which at the present moment were destroying our nation. They were eating up its

is manifest, an Essay such as this, which openly deals with a subject openly dealt with in the Bible, an Essay in which will be found no expression with which young men are not already perfectly familiar—an Essay whose sole and whole aim is to do good, being specially written for the very purpose of diminishing sensuality by giving some proper instruction about its deadly nature and its consequences, I am advised not to publish, for fear, forsooth, it might be read by some very innocent young men and do them harm, and offend some sensitive and fastidious people *

But to these stock objections to explaining to young men how demoralizing and destructive is this sin we have, in my opinion, been attending far too long, listening much too patiently. Let us arise from our slumber, and, shaking without more delay the deadening yoke of all unmanly, morbid scruples from off our necks, treat them with the indifference they deserve. Let us henceforth—and the time is even now far spent—be honest and manly in all our thoughts and words and works. Let us now for the future, where this subject is concerned, lay aside all mock delicacy, false shame, mistaken or pretended modesty, all prudery, hypocrisy, and untruth. Namby-pamby, milk-

whole spirit, and undoing that great and glorious work for which the Lord came down from heaven. In the Scriptures the fatal issue of these sins had been more plainly set forth than that of all others But in spite of this, in spite of the 30,000 ministers of the Gospel who were denouncing these sins, and in spite of the fact that the land was thickly set over with churches and chapels, men were committing fornication and murder with the most deplorable recklessness "

* "But," it may be further objected, "have there not been already hundreds of books published of this very same class? and has not the tendency of all of them been to injure the morals of their readers?" To this objection I cannot reply from personal knowledge I have never myself happened to read any book (not quite modern) at all like this Essay; nor do I even know from hearsay the names of any But supposing that both the questions must be answered in the affirmative, what then? Surely it does not follow that because *my predecessors* in this path of literature (whoever they may be) have failed in *their* object, *I* also must fail in mine.

and-water, negative weaknesses are at best only tolerable; but the moment that they prevent us from correcting false, erroneous sentiments, and from speaking out wholesome, useful truths, and thus become productive of actual and wide-spread mischief, then indeed they are tolerable no longer.

Some of my readers may perhaps be interested in learning what were the special grounds on which the twenty-three disapprovers of the Essay, to whom I have referred in the beginning of this preface, rested their objections.

(α.) Some considered that it was "not complete enough," for that it "omitted, without even a passing notice, all mention of a loathsome, mind-destroying, health-destroying vice, practised by some men and boys, which ought to have been decried in a book of this kind."

To this I reply, that, in the first place, this objection being, as it is, a mere negative one, should not be considered sufficient to stamp as objectionable the Essay as a whole. And, secondly, I never intended my Essay to be an encyclopædia of vices. My object was to treat of one vice, and only one vice, and that so notorious a one that absolute concealment of it is out of the question. Would, indeed, that it were otherwise! To no vice, as I have already said, if only decently concealed, would I, for my part, wish to draw attention

(β) Others objected—another, I may observe, mere negative objection—that "a few kind words from a loved and respected friend would be worth volumes of written essays."

Granted, I say in reply. But what of this? My Essay is not designed to *supersede*, but to *supplement*, such words of advice. And furthermore, surely if it be allowed that *verbal* warnings on the subject are useful, it cannot be

seriously maintained that the same, when *reduced to writing*, can be positively injurious. Besides this, the necessary and proper verbal advice is, as everybody must know, not always given. If it were, essays of this kind would be less a *desideratum* than they are. There are lads who were never at school; whose fathers are dead, who have no friends. What of *these?* Who is there to give *them* the useful oral warnings. Then there are others who have friends, indeed, in abundance, but none who do not shrink from, as an indelicate, unpleasant task—one, perhaps, even beyond their powers—the duty of advising them on the subject of immorality; and what of *these?* Would *they* not be the better of having some essay like this placed in their hands, before being sent forth into the world to acquire for themselves, through other means, a knowledge of the deadliness of fornication? Surely, they must be expected sooner or later to make some inquiries, to indulge in some thought, upon the subject. Nor is this all. There are young men still more unfortunate—young men whose natural guardians are addicted to the very vice in question. Who is there, I ask, to give *these* advice? Would an Essay like this be superfluous or injurious where *they* are concerned? It thus being evident, then, that some young men exist who have no friends, and others who have some, but none who either will, or who do, or who can, warn them when entering life of the dangers and temptations therein awaiting them, an essay like this is manifestly not altogether unneeded. 'Like this,' I say; for, of course, I am fully conscious that books upon immorality a hundred times better than this might be published. I only mean to say that *some such* Essay is badly wanted—sorely needed. Indeed, I am myself acquainted with several men to whom, by their own confession, some such Essay as this, given to them when they were young, would have been more precious than gold. But one of the kind was not easily procurable;

and accordingly, though they were really anxious to be chaste, having long and anxiously considered, as far as in them lay, the *pros* and *cons* of the question, they at last fell victims, like thousands of others, to the stock arguments in defence of vice—arguments which they could not, by reason of their inexperience and ignorance on the subject, properly and to their own satisfaction disprove.

(γ) Then there were two or three who objected "that it was not based solely upon religion," "that the blessings of regeneration by baptism and the grace of the Holy Spirit were not dwelt upon as much as was right,"—and more to the same effect.

Now, to all this I reply that, in the first place, there is no Scriptural command or argument upon the subject of fornication that I am aware of which is not alluded to and considered in the following pages. But besides this, in the second place, I am far from agreeing with those who are of opinion that the reasoning of such an Essay as this should be based solely, or even chiefly, on a religious foundation. For is it not possible that this Essay may fall into the hands of some who do not even profess to believe in Christianity? And what of these? In regard to those who are Christians in reality as well as in name, in heart as well as profession, merely to know that fornication is "a deadly *sin*" should, no doubt, be sufficient to keep them from ever indulging in it. But those, on the other hand, who are not Christians in heart, as well as those who do not profess to be Christians at all, would attach no value whatever to the argument that fornication is opposed to God's commands. To these, however, it may be beneficial to learn that this vice is *unnatural*, and *most injurious* to the individuals who indulge in it, as well as to the world in general; whilst three of my *four practical safeguards* against fornication (pp. 119–154) will, I trust, be of service to *all* my readers. I have endeavoured to make my Essay as univer-

sally acceptable as possible; and I have, therefore, endeavoured to make its arguments such that even the youth who may be sceptical about the truth of Christianity will be interested by them. This has been an object with me throughout. If I even partially gain it, I must say that I shall consider myself exceedingly fortunate.

Then (δ) a fourth objector urged upon me that, "'*Altum silentium*' should be our motto in this matter."

"*Altum silentium!*"—just as though this time-honoured principle had not been already tried sufficiently long, and found sufficiently wanting.

(ε) "Sensuality should not be argued with but resisted," pleaded a fifth.

"Resisted"!—of course it should. "Should not be argued with"! and yet, even while I write, Vice is whispering temptingly in our ears; and the loud shrieks of her deceived, deluded victims are assailing us on all sides!

(ζ) "Let well enough alone," a sixth suggested to me.

"Well enough"!—while sensuality, with its destroying, abominable flood, is deluging us, and sweeping hurriedly away in its tempestuous, fathomless waters the fairest amongst our women, the best-beloved, the most amiable perhaps, of our men! Is anything *ever* "well enough"? Are at least the boisterous triumphs of Vice so? *

. . . .

It was with a sense of great relief, I must admit, that I dropped the last revise of my little volume into the post-office. As I did so, a weight fell off my heart. For I was pondering within myself in this wise.—I have two little

* I am forcibly reminded as I write these words of Juvenal's description (Sat. iv. 80–90) of the prudent, cautious Crispus—

> Cujus erant mores, qualis facundia, mite
> Ingenium . . .
> Ille . . nunquam direxit brachia contra
> Torrentem nec civis erat qui libera posset
> Verba animi proferre, et vitam impendere vero.

sons. Should God be pleased to spare them to me, they will be, at no very distant date, young men like the others to whom this volume has been dedicated. By Death's stern decree their mother, while scarcely yet in the prime of womanhood, and a little brother have been already snatched away from them. Will their father, I asked myself, be left with them till they reach the age of early manhood, to counsel and warn them with living words of the rocks ahead, and guide them himself with friendly hand in the path they should go? 'It may be, yes—it may be, no,' I answered, but, in either case, may they not (I reflected) in due course of time find in this Essay warnings and suggestions and advice which—whether its author then be dead or not—may become to them the source of benefit incalculable?

M. C. HIME

CLUAIN FÓIS,
BUNCRANA,
CO DONEGAL,
January 1880

P.S—This Preface was in the main written many years before the Essay itself was first published. It has since then been enlarged and repeatedly revised, and several footnotes have been added. Hence the discrepancies between some of the dates referred to in it.

M. C. H.

MORALITY.

CHAPTER I.

CONSIDERATION OF THE FIRST, AND MOST GENERAL, FALSE ARGUMENT IN DEFENCE OF IMMORALITY. THAT "IT IS NATURAL."

Of the three great arguments in defence of immorality which we are about to especially discuss, let us first of all speak of that which springs from the extraordinary ignorance prevailing amongst men—old men quite as much as young men—as to the component parts of their own NATURE.* How many amongst us are we all acquainted

* J. S. Mill, in the beginning of his essay on *Nature*, thus comments upon the important part which the words "natural" and "nature" play in the conduct of life, [but, perhaps, I should observe that he by no means agrees with Bishop Butler, whose views, as set forth in the Preface and first three of his famous Fifteen Sermons, I have adopted, as to the meaning of these terms] —

"'Nature,'" he observes, "'natural,' and the group of words derived from them, ... have at all times filled a great place in the thoughts and taken a strong hold on the feelings of mankind. That they should have done so is not surprising when we consider what the words in their primitive and most obvious signification represent; but it is unfortunate that a set of terms, which play so great a part in moral and metaphysical speculation, should have acquired many meanings different from the primary one, yet sufficiently allied to it to admit of confusion. The words have thus become entangled in so many foreign associations, mostly of a very powerful and tenacious character, that they have come to excite and to be the symbols of feelings which their original meaning will by no means justify; and which have made them one of the most copious sources of false taste, false philosophy, false morality, and even bad law."

with who, from not understanding the meaning of this one word NATURAL, have forsaken the path of virtue for that of depravity! and who consequently have had to endure, during many and many a long, weary year of their after lifetime—and that, too, not on their own account only —all the bitterness of punishment that ceaseless sorrow and remorse have the power of inflicting upon the self-condemning heart of man!

For "Why were passions and appetites and affections given to me?—what could they have been given to me for, except to gratify them in accordance with the instincts of my NATURE?—Is it not NATURAL for me, therefore, to do so?" are questions proposed to himself, and to his intimate companions, by almost every man at some one period or another of his existence. And these questions are, unfortunately, too frequently answered—mainly, I believe, from downright ignorance of the subject—more agreeably to the desires of the flesh than to the admonitions of conscience, and the commands of our Creator

What enormous crimes have been committed, what detestable vices practised and defended, from man's ignoring or misunderstanding the meaning of the word at present under discussion! "Language," says Mr. J S. Mill, in his Essay on Nature, "is, as it were, the atmosphere of philosophical investigation, which must be made transparent before anything can be seen through it in the true figure and position." Whenever, then, we assert that this thing or that is *natural*, how careful we should be lest we may be making some gross mistake, and calling things by false names—names, too, into the true signification of which it is incumbent on us to strictly inquire, since the meaning of each assertion we make must altogether depend on the meaning attached, by us and our listeners, to the words we use! And what if this meaning be obscure and ill-defined? The damage that has been done to the cause of morality, and the sufferings which mankind has inflicted upon itself, through its habit of misinterpreting or distorting the true meaning of words,

and of cloaking vices and follies and sins with a fine garb of specious names,* it would be impossible to calculate.

SECTION I.—ON THE INTERNAL CONSTITUTION OF MAN.

As to the meaning of the words *nature* and *natural*, it will be necessary, before we undertake to decide this question, first of all to reflect for a moment on the internal constitution of man, and examine for ourselves the principal, essential parts of which it is composed.

And how fortunate for us that there is no need of any extensive learning or unusual acumen, in order to be able to come to a right conclusion about the true meaning of these words, *nature* and *natural*! We can all easily define them for ourselves, if we will only open our eyes and read in our own breasts those distinct and strikingly prominent characters, which at once meet the eyes of all reflecting persons who look therein.

For two things especially strike us as we examine our own internal constitution:—

The first is, that it consists of THREE MAIN PRINCIPLES of action, viz.:—(A) our PROPENSIONS; (B) our CONSCIENCE or REASON,† and (C) our SELF-LOVE.

And the second is that of these three principles conscience is manifestly that which we *feel* we *ought* to obey in preference to the propensions, should these two principles happen to be at war with each other. Conscience and self-love are never opposed.

* *Verbis decoris*.—*Hor.*, *Sat.* ii. 7, 41.

Cf. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—*Isa.* v. 20.

† But, besides being a principle of action, or a moral faculty, reason is also a principle of knowledge, or an intellectual or speculative faculty. Reason has thus two distinct meanings. (1.) *As a principle of action* (the sense in which we use it throughout the following pages), reason is coincident with conscience—the broadly distinguishing feature between man and brute. (2.) *As a principle of knowledge*, it is the faculty which enables us to proceed from certain judgments to others founded upon them.

By reason, in the former sense, I mean that principle within us which not only gives us an instinctive and immediate knowledge of Right and Wrong, but which at once disposes us to pursue and adhere to the Good,

You will understand that we are discussing our principles of *action* only; *i.e.*, those active principles which directly and especially influence the will. And therefore I do not include in my enumeration those principles of *knowledge*, or intellectual powers, which influence the will only remotely and indirectly, when at all—such as, genius, the senses, memory, apprehension, consciousness, conception, and the imagination And I also exclude from it such operations of the mind or intellectual processes, as judgment,* reasoning, attention, and so forth

Let us now briefly examine each of the foregoing three main principles of action in detail

(A) THE PROPENSIONS.

Our propensions are manifold and of diverse kinds. They may be divided into three great classes, viz , (1.) Our *appetites* (hunger, thirst, and the lusts of the flesh) † ; (2) Our *desires*, such as our desire of esteem, desire of society, desire of honour and power (or ambition), desire of knowledge (or curiosity), and (3) our *affections*, such as love,

and to disapprove of and eschew the Evil. Reason, as an intellectual faculty, has nothing whatever to do with, and is wholly unconcerned about, this all-important question of Right and Wrong Accordingly, *reasoning*—*i e* , the use of reason in *this* sense—is simply that intellectual process or mental operation by means of which from certain data we draw inferences and arrive at conclusions.

* *I.e* , the comparison of two terms or ideas directly with each other, and the pronouncing whether they agree or disagree.

† Or "passions," as they are sometimes called. The term *passion*, I may mention, is generally used to describe any propension when excited or violent , as, for example, "in a passion," *i e.*, in *violent* anger ; "a passion for glory, society," &c , *i e* , an *excessive* desire for glory, society, &c.

The term *feeling*, it may be added, is applied in numerous ways to the propensions , as, for example, a feeling of hunger, of curiosity, of fear, &c

Sentiment is another word which is used in several ways It generally denotes an habitual feeling of approbation or disapproval of certain objects or classes of individuals, accompanied by a tendency to act conformably with such feeling. Take the word "patriotism" as an example. An *affection*, on the other hand, is generally used to describe a feeling towards this or that individual, rather than towards classes of individuals.

Instinct, in both man and brute, is a prompting from within to act in a certain way, wholly independently of any aid derived from either education or experience.

gratitude, friendship, sympathy, compassion, hatred, jealousy, revenge, fear, anger, and so forth.

These propensions are always creating within us some feeling, or impelling us, irrespectively of time, place, or propriety, to do something, no matter what this thing may be—right or wrong, malign or benevolent. So far as the propensions are concerned, to them it makes no difference. *They* care not how we conduct ourselves, provided only that they are gratified themselves. To the affections or appetites or desires the goodness or badness of an action is alike immaterial; all *they* want is to have their own way. If they gain this, they are completely satisfied—ay, even though their gaining of it may ultimately engender immeasurable woes. These propensions, or at least a good many of them, we possess in common with the lower animals.

(B) CONSCIENCE (OR REASON).*

Quite different from, and sometimes opposed to, these appetites, desires, or affections, call them what we will, is our CONSCIENCE. Our conscience is never satisfied or at rest, unless we have weakened its powers by constant disloyalty or violent opposition—and even then it often from time to time makes its voice to be heard—so long as we are pursuing any evil course, or whenever we are doing anything that we know or even suspect to be wrong. On the other hand, while it is offended by any wrong-doing on our part, it is gratified by every virtuous action, and cheers us on and makes us feel self-satisfied and happy whenever we may be trying to do anything kind and useful, especially if this kind and useful thing require from us exertion on our part, self-abnegation, self-control, and self-denial. Benevolence, truth, uprightness, justice, fortitude, temperance are virtues ever near and dear to conscience. To the opposites of all these it has a deep-rooted antipathy. Conscience is described as *God's own voice within us*; it is that *law of*

* Rendered by Cicero (De Nat. Deo II. 11) *Principatus*, *i.e.*, the ruling principle of action (τὸ ἡγεμονικόν),—that to which nothing can or ought to be superior.

the Spirit to which reference is so often made in the New Testament Epistles. Conscience has also been defined as the *moral faculty*, or *sense of duty*; also as *reflection*, that principle within us, which, to use the words of Bishop Butler, is "the guide of life, the judge of Right and Wrong" —that "which surveys, approves, or disapproves the several affections of our mind and actions of our lives." This great writer also describes conscience as *rationality*, including in this term "both a discernment of what is right, and a disposition to regulate ourselves by it." Conscience may indeed be rightly called REASON, for the distinction between right and wrong, and the superiority of the former to the latter, is discerned, not by our senses, or our feelings of pleasure and pain, but by a higher faculty; and REASON is ordinarily used, in common everyday language, as a designation for *the higher faculties of the mind.* Reason, regarded as a principle of action, and conscience are thus practically synonymous terms

Conscience is the principle within us which gives us an intuitive perception of what is Good and Evil, Just and Unjust. We possess *no other* principle which either can, or which does, give us this all-important information. More than this, it is the *only* principle within us which urges us to cling to virtue and goodness and justice *for their own sakes*, and to eschew evil and injustice and vice *on account of their own hateful, abominable natures.* And conscience, too, feels her own superiority in these respects, and is always most anxious to assert her rights. This faculty *claims the sole right*, as her's by nature, to advise and warn us, and sit in judgment upon us, and pass sentence upon us, and upon our motives and our actions. It is her privilege so to do—her prerogative. Evil actions, if honestly consulted, she will always censure; evil-doers always condemn. All that is virtuous, on the other hand, ever meets with her most cordial, cheeriest approbation. Conscience is, as it were, a lamp given unto us by the Author Himself of our being, to direct our erring steps through the mazy pilgrimage of life—a guiding star

to point out to us the way we should go.* "To direct and regulate all under principles, passions, and motives of action"—it was for this this faculty was given to us; this is her right, this her sacred duty. One "cannot form a notion of this faculty," continues Butler (Sermon II.), "without taking in judgment, direction, superintendency." To treat, then, its admonitions with indifference and disrespect is to treat with disrespect and indifference its Author and ours, who, though Himself unseen, yet is ceaselessly speaking to us through this queenly, gracious principle, this *law to ourselves*, as St. Paul represents it to be (Rom. ii. 14). What wonder, then, that men should universally acknowledge conscience to be the pre-eminently leading, the supreme, the governing principle in their nature! For this they always allow her to be—in theory, at least, if not always in practice. Do we not *feel in our hearts* that conscience is justly entitled to the magisterial supremacy, the grand pre-eminence in our internal constitution which she claims? And do not *history* and *personal experience* alike enforce upon us the lesson that mankind (whether nations or individuals) cannot rebel against their conscience and try to drag her down from her legitimate seat of honour into a lower grade, without having afterwards ample cause to bitterly regret their disloyalty, and unnatural disregard for her rightful claims to be considered the sovereign principle of our nature?

For in fallen and degraded man this principle, godlike and glorious though it is in its own nature, and notwithstanding its universally acknowledged superiority, may, no doubt, be so much warped and wrenched by repeated opposition, so perverted by false doctrine, and darkened through ignorance, so distorted by the frequent wish or will of man to make the worse appear the better reason,

* *Cf.* the following passage from *Paradise Lost*, book iii. 167:—
"To whom the great Creator thus replied:

. . . .

'And I will place within them,' (*i.e.*, man), 'as a guide,
My umpire Conscience, whom if they will hear,
Light after light, well used, they shall attain,
And, to the end persisting, safe arrive.'"

that it may after a little while come to lose much of its original superiority, many of its once fair proportions. Men may so far deprave their conscience as to bring themselves even to mistake wrong for right—like one who would "bend the ruler which he is drawing lines by." Under such circumstances, of course, conscience can only be regarded as the mere shadowy semblance, the poor, unreal phantom of what it is by its own nature, and what it used and ought to be

> "The heart surrender'd to the ruling pow'r
> Of some ungovern'd passion ev'ry hour,
> Finds by degrees the truths that once bore sway,
> And all their deep impressions, wear away,
> So coin grows smooth, in traffic current pass'd,
> Till Cæsar's image is effaced at last "*

Conscience, indeed, in order that it may be anything even approaching an infallible guide to our conduct, must be fondly and diligently tended, and cultivated and educated.† For conscience is given to us as "the guide of our life," and

* COWPER, *The Progress of Error.* *Cf* with this passage the following from the *The Struggles of Conscience* (Crabbe).

> "And rested conscience? No! she would not rest,
> Yet was content with making a protest;
> Some acts she now with less resistance bore,
> Nor took alarm so quickly as before
> Like those in towns besieged, who every ball
> At first with terror view and dread them all,
> But, grown familiar with the scenes, they fear
> The danger less, as it approaches near,
> So conscience, more familiar with the view
> Of growing evils, less attentive grew."

Cf also—"At first setting out upon a vicious course, men are a little nice and delicate, like young travellers, who at first are offended at every speck of dirt that lights upon them; but after they have been accustomed to it, and have travelled a good while in foul ways, it ceaseth to be troublesome to them to be dashed and bespattered

. . . .

"When we bend a thing at first, it will endeavour to restore itself; but it may be held bent so long, till it will continue so of itself, and grow crooked, and then it may require more force and violence to reduce it to its former straightness than we used to make it crooked at first"—*Archbishop Tillotson.*

† Even so can one's natural eyesight also be educated.

whenever it is not applied to its natural use, it is being weakened by abuse or disuse; and the cultivation and education I speak of consist in nothing more than a sedulous and continued endeavour to keep this principle in its natural and proper place. Nor should this cultivation and attention to its wishes, this education, ever cease; for our conscience *always* stands in need of the most assiduous regulation, the most diligent instruction, the most watchful and tender care.* Full information as to the details of every question brought before it for decision by those who sincerely desire such decision should first of all be supplied. The truth, the whole truth, and nothing but the truth, must always be stated to it, or else its judgment will probably be faulty and defective.

Conscience should avail herself of the aid of all our intellectual powers and inclinations and sentiments, and make use of all practicable sources of knowledge at her disposal, so as the better to understand what is right, and how to do it. "Like the eye, to see, it needs light; to see clearly and far it needs the light of heaven." "Conscience," writes the author of *Lessons on Morals*, "being a kind of absolute Sovereign of the Mind, should act as an absolute monarch does, if he is a good one. He commands the services of all his subjects; and among the rest calls on the wisest of them to aid him with their counsel; and he shows his power, not by acting *against* their advice, or without it, but by employing their wisdom in his service." Even so on similar principles should conscience act

And, indeed, it would be an unreasonable thing to expect that if *the light which is in us* (our conscience) "be darkness," or dim and flickering, we should be able to see

* "It is thought sufficient (by many, who are by no means the worst sort of men) to abstain from gross wickedness, and to be humane and kind to such as come in their way. Whereas, in reality, the very constitution of our nature requires that we bring our whole conduct before this superior faculty (reflection or conscience), wait its determination, enforce upon ourselves its authority, and make it the business of our lives, as it is absolutely the whole business of a moral agent, to conform ourselves to it. This is the true meaning of that ancient precept, *Reverence thyself*"—*Bishop Butler's* FIFTEEN SERMONS (Preface).

anything exactly as it is. How little able, need we ask, to give trustworthy advice would be the most acute and learned lawyer, or the ablest and most experienced physician in the world, if misinformed or uninstructed by those seeking to have it as to all the true particulars of their several individual cases?*

Let us never forget the lesson taught us by the conduct of the ignorant and prejudiced Jews, whose consciences

* In these cases, however, it will usually be found that conscience is no more in fault than the juror who convicts an innocent man on false evidence. The difference is, that the juror is not responsible for the perjury of the witness, whereas we are generally responsible for laying an imperfect or erroneous case before our conscience

C'. ' . . Our own hearts are liable to deceive us, even to the greatest extent, and to give wrong judgments, if they are not continually corrected and regulated by a reference to the Word of God, which alone—like the sun in the natural world—affords an infallible guide . .

"We must be careful, therefore, to regulate both our business by the clock, and the clock by the dial, that is, to regulate our conduct by our conscience, and our conscience itself by the commands and instructions which God has given us"—*Lessons on Morals*

"BUT THEN MAN'S CONSCIENCE," it may be objected, "BEING FALLIBLE, MAY LEAD HIM INTO MUCH ERROR." Yes, undoubtedly it may. We *may* go wrong if we obey our conscience, but we *must* go wrong if we do not The following passage from *Lessons on Morals* explains this point very clearly "You have seen that, as man's conscience is not infallible, you must not at once conclude that you are right when you are acting according to the dictates of conscience And yet you may be sure that you are wrong if you are acting against it For, if you do what you believe to be wrong, even though you may be mistaken in thinking so, and it may be in reality right, still you yourself will be wrong

"And this is what the Apostle Paul means when he says, 'Happy is he that condemneth not himself in that thing which he alloweth,' Rom. xiv. 22, and 'Whatsoever is not of faith is sin,' that is, whatsoever is not done with a full *conviction* [faith] that it is allowable, is, to him, sinful, and he condemns himself in doing it.

"And on this principle he alludes (in 1 Cor x) to the case of some of the 'weaker brethren' [the less intelligent] among the early Christian converts, who thought that the flesh of animals which had been offered in sacrifice to idols was unclean, and not to be eaten. He does not at all himself partake of this scruple, considering it a matter of no consequence, in a religious or moral point of view, what kind of food a man eats. But he teaches that those who do feel such a scruple would be wrong in eating that flesh, and 'their conscience, being weak, is defiled; for to him who thinketh it unclean, to him it is unclean.' And he teaches also that it

told them that in killing Jesus of Nazareth they were doing God service; or how that St. Paul's unenlightened conscience persuaded him "that he ought to do many things contrary to the name of Jesus."

(c) SELF-LOVE.

The third active principle in our nature to which I have referred is SELF-LOVE,* or, as the word implies, love of ourselves,—a natural affection for ourselves, a prudential, cool, deliberate regard for our own private, individual well-being, prosperity, and happiness. Self-love is nearly allied to

would be wrong for any one to induce others to do what *they* think sinful, though it be something that is not sinful to *one* who does not think it so."

The following extract will suggest a reply to one objecting, "THEN MAY NOT ONE MAN'S CONSCIENCE SUGGEST ONE THING TO HIM, ANOTHER'S ANOTHER?"

"As for those whom Providence has shut out from the knowledge of it (the Gospel), all inquiries respecting them must be answered as our Lord answered Peter's inquiry what was to be the fate of the Apostle John 'What is that to thee? follow thou Me'" (John xxi. 21, 22). —*History of Religious Worship*, by Archbishop Whately.

* There is no danger, I suppose, of your confounding self-love with *selfishness*, for there is a marked difference between them. The former is an excellent thing in itself, the latter can never be anything but bad. The former may, of course, like any of our other tendencies, be immoderate, or it may be foolishly directed, or wholly abused, but still in itself it is not bad, selfishness is in itself, by its nature, a vile, odious quality.

Selfishness is distinct from and antagonistic to benevolence; while self-love cannot exist without benevolence. Self-love directs us to procure our own happiness; but as this, we know, cannot be procured except by means of our leading useful, benevolent, and virtuous lives, these useful, benevolent, and virtuous lives *must* be lived by us, if we wish to live obediently to the promptings of this principle of our nature.

Selfishness, on the other hand, implies a perfect indifference to ways and means: it prompts us merely to gratify ourselves, wholly regardless as to how we may obtain this self-gratification. We are quite at liberty, as far as *it* is concerned, to trample on the rights and privileges of others, and mar as much as we please *their* pleasure, so as only we procure *our own*. Self-love, however, is opposed to our doing anything of the kind; it prompts us to try and make other people happy, since thus and thus only we can be happy ourselves. Selfishness is a negative quality, in regard to the well-being of one's neighbour. It confines itself altogether to the interests of Self: it is a complete throwing overboard of the injunctions of the Golden Rule—to "do unto others as we would have others do unto us." Self-love's precepts, on the other hand, and this Golden Rule are in-

conscience. "Conscience and self-love," writes Butler, "if we understand our true happiness, always lead us in the same way." Self-love impels us to seek after our own happiness: conscience (or reason) urges us to "do justly, and love mercy, and walk humbly with our God." And if we do so, we must be happy, for virtue and happiness (as we know by experience) are inseparably related. Otherwise, we must comparatively be miserable—suffering, still suffering from the pangs of self-reproach. For from these pangs we must more or less suffer so long as we pursue any evil course of conduct, or when we do anything of which we feel our conscience disapproves. No man possessed of reason is without self-love. There do exist, no doubt, men who seem to have no clear idea of what is really best for themselves, men who have little or no disposition to procure what is most calculated to advance their own permanent interests, if the smallest momentary self-sacrifice be required of them in order to do so—men who are constantly sacrificing substantial, lasting enjoyments for the sake of mere frivolous, quickly-passing pleasures, or in order to indulge an angry impulse, a passionate longing, and so forth But such persons as these can scarcely be

timately and essentially connected. You cannot obey the one without at the same time obeying the other also Do your duty towards your neighbour, and, you may depend upon it, you will do your duty also towards yourself Obey self-love's precepts, and you may rest assured your neighbours will not have any reason to complain In fact, it is impossible for us, thanks to our all-good and all-wise Creator, to promote our own real permanent well-being and happiness without promoting at one and the same time the well-being and happiness of others also Even as a bad man is always an enemy to both himself and others, so a good man's acts are always beneficial to others as well as himself. Evil spreads so, let us thank God, does goodness. "Virtue will catch as well as vice by contact."

"Man, like the gen'rous vine, supported lives
The strength he gains is from th' embrace he gives.
On their own axis as the planets run,
Yet make at once their circle round the sun;
So two consistent motions act the soul,
And one regards itself, and one the whole.
Thus God and Nature linked the general frame,
And bade Self-love and Social be the same."

—POPE, *Essay on Man*, iii 311.

called conscientious or reasonable men ;* for they do not act from reason, but from passion and caprice. Reason informs us how we can best procure and preserve our own happiness : and *therefore* self-love urges us to obey reason's precepts. "Self-love in a well-regulated breast is the steward of the household, superintending the expenditure,"† and calmly subordinating everything to what is felt to be the chief general good. Self-love is constantly impelling us to do that which will increase, and to refrain from that which will diminish, this our general good, this our happiness in the long run. Hence, as a natural consequence, the more we yield to the dictates of self-love, the happier we are, the less we yield to them, the less happy we are now, the less likely to be happy hereafter. And, this being so, how shortsighted in men to show so small a regard for the advice of self-love, their constant and vigilant counsellor, the natural ally of their reason !— to so little consider what is most conducive to their own real personal interests and permanent happiness ! "Nothing," writes Bishop Butler, "is more common than to see men give themselves up to a passion or an affection to their known prejudice or ruin, and in direct contradiction to manifest and real interest, and the loudest calls of self-love." ‡ "For one person who goes wrong," writes Whately, another philosophic thinker, "through excess of self-love, there are ten who do so for the sake of gratifying some appetite or passion." Would that the dictates of self-love were attended to more reverently !

. . . .

OUR HAPPINESS : THE SOUL.

Let us now reflect for a moment on the full significance of the word HAPPINESS, to the attainment of which self-

* "Every man hath a general desire of his own happiness," . . . which "proceeds from, or is, self-love ; and seems inseparable from all sensible creatures who can reflect upon themselves and their own interest or happiness, so as to have that interest an object to their minds."—*Bishop Butler, Sermon* XI.

† Colton. ‡ SERMON XI.—*Upon the love of our neighbour.*

love is so constantly urging us. It is in heaven, and there only, be it borne in mind, that pure, perfect happiness is to be fully enjoyed This world can neither give it nor take it away. Happiness is a feeling outside and beyond and above the world: for even that partial taste of it which may be enjoyed by us here below springs entirely from within.

> "True Happiness had no localities;
> No tones provincial; no peculiar garb
> Where Duty went, she went, with Justice went;
> And went with Meekness, Charity, and Love.
> Where'er a tear was dried, a wounded heart
> Bound up, a bruised spirit with the dew
> Of sympathy anointed, or a pang
> Of honest suffering soothed, or injury
> Repeated oft, as oft by love forgiven,
> Where'er an evil passion was subdued,
> Or Virtue's feeble embers fanned, where'er
> A sin was heartily abjured, and left,
> Where'er a pious act was done, or breathed
> A pious prayer, or wished a pious wish—
> There was a high and holy place, a spot
> Of sacred light, a most religious fane,
> Where Happiness, descending, sat and smiled"*

This consideration leads us on naturally to consider the grand fact of all facts connected with humanity, namely, the glorious, terrible truth, that man is possessed of a SOUL.

Tiny is the ray of light which man's unaided reason could have shed on this most important of all important facts; partial only and unsteady the glimpse we could have obtained of it, had we been left for our information altogether alone, without any revelation, merely to the indistinct conjectures and learned assumptions of philosophers, to the poet's fancies, or to "this pleasing hope, this fond desire, this longing after immortality," with which the breast of man has been ever, in all ages and in all places, more or less inspired.

However, such has not been the uncomfortable condition of ignorance in which we have been left as regards our souls, for Jesus Christ Himself, "through the Gospel,

* Pollok, *The Course of Time.*—Bk v.

brought life and immortality to light"—revealing to us in its inspired pages that there is a future and eternal life, another world beyond the grave, a state from which we are separated only by the breath that is in us. Of this future state, we are further informed, there are two distinct kinds, in either the one or the other of which, according to our faith and conduct, we are each of us destined to exist for ever and ever. This much does the Bible tell us about our souls; and than this little more probably ever will be discovered—no matter how much we may speculate and philosophize about them. However, for all practical purposes, is not the knowledge thus possessed, howsoever limited, amply sufficient for us? For are we not acquainted with the one grand fact, that our souls are immortal—hence that, though a man can kill the body, yet his soul's life is altogether independent of him—is wholly beyond his reach? *It* he cannot take away—a fact evidently forgotten by the unhappy, reckless being, who raises against himself his "murdering hand."

Ages and ages after the soul has left its old, bodily habitation of clay, it will still be continuing to live on,—let us never forget this fearful fact—on, on, deathless, imperishable, through the never-ending, still-beginning centuries of eternity *

SECTION II.—MEANING OF THE WORD "NATURAL."

Man's nature is thus, as we have seen, (1) A SYSTEM consisting of three main principles of action, namely, (A) the *propensions* (*i.e.*, the appetites, desires, and affections); (B) *conscience*, *reason*, *rationality*, or *reflection*; and (C) *self-love*. And (2) of these principles the second, by whatever name

* "The soul, secure in her existence, smiles
At the drawn dagger, and defies its point:
The stars shall fade away, the sun himself
Grow dim with age; and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds."
—ADDISON, *Cato*.

we call it, is (all men allow) immeasurably the superior one —the noblest, the most god-like, the best.

The word NATURAL, then, must mean *agreeable to and in accordance with these leading principles of man's nature—of man's nature considered as a whole, a system in which the principal element is the supremacy of conscience.* According to this our definition, then, nothing manifestly can be justly termed "natural" that is either (1) opposed to conscience, which is by far the best part of our nature, the part which we all feel in our hearts ought to be supreme, or (2) to reasonable self-love, which will, however, *always*, let me remind you, be found in consonance with a duly-educated conscience. But how absurd, indeed, to affect to call anything "natural" to which nature's own foremost principles are opposed! The Agent who would expect you to form an opinion of the structure and arrangements of a furnished house from a brick removed from one of its walls; or the Engineer who would show you a piece of burning coal, and ask you to judge from it of the appearance of a railway engine at full speed, would be laughed at. But surely they would not be more foolish and ridiculous than he who wants you to regard actions done in spite of the prohibitions of conscience and self-love, as fair samples of things done according to *nature*, and worthy of the name of *natural.* Hence, then, immorality, no matter how much our passions or affections may incline towards it, cannot be justly called "natural"—that is, truly and entirely and perfectly "natural," or, in other words, "in accordance with and agreeable to our nature, considered as a whole"—unless it be in accordance with and agreeable to not merely one, and that the lowest, of its component parts, but also in accordance with and agreeable to those parts of it which are, by their own very nature, its noblest, and its guiding parts.*

* *Cf.* the following passage from Mr. Long's edition of THE THOUGHTS OF THE EMPEROR, M AURELIUS ANTONINUS—(Introductory chapter—*The Philosophy of Antoninus*):—

"The end of all his (the emperor's) philosophy is to live conformably to nature, both a man's own nature and the nature of the universe. Bishop

That immorality is not "natural" in this strict, ethical sense of the term I shall now proceed to prove to you.*

SECTION III.—IS FORNICATION NATURAL AS FAR AS PERTAINS TO (A) *The Lusts of the Flesh?* †

As fornication is the great sin of sins, which springs from mistaken notions or ignorance as to the meaning of the word "natural," we shall proceed here to discuss it, in place of the more general word "immorality." And besides this, indeed, fornication, although a particular sin, may, in one sense, be used for the general term "immorality" itself, since the indulging in it is, as I shall presently show you, (1) essentially at variance with the doctrine and the instincts both of Christianity and of natural religion. And (2) of all vices none so much hardens the heart; or

Butler has explained what the Greek philosophers meant when they spoke of living according to nature, and he says that when it is explained, as he has explained it and as they understood it, it is 'a manner of speaking not loose and undeterminate, but clear and distinct, strictly just and true' To live according to nature is to live according to a man's whole nature, not according to part of it, and to reverence the divinity within him as the governor of all his actions. 'To the rational animal the same act is according to nature and according to reason' (vii. 11). That which is done contrary to reason is also an act contrary to nature, to the whole nature, though it is certainly conformable to some part of man's nature, or it could not be done. Man is made for action, not for idleness or pleasure. As plants and animals do the uses of their nature, so man must do his" (v. 1).

* The foregoing brief outline of human nature would, of course, be wholly inadequate were I endeavouring to write—which is very far from my thoughts—a philosophical treatise on the subject. I trust, however, that, for the practical purpose of my essay, the short sketch which I have given will be found sufficiently satisfactory.

In common, every-day language the word "natural" is, need I say, frequently employed in a very different sense from this. Indeed, the word has *several* different meanings. The most general of these may be summed up somewhat thus—*according to the usual, ordinary, stated course of things; in conformity with the laws which govern thought, acts, events; such as one might reasonably expect; regular, normal.* However, we have only to treat in our present discussion of the strict, ethical signification of the word when used in connection with *human* nature.

† I say *lusts* in preference to the more general term *propensions*, since it is of the *lusts* we have especially to treat in dealing with the vice of fornication.

presents such a bar to the ingress into it of manly, generous, noble feelings. In fact, the fornicator must essentially be an irreligious, selfish, immoral man—sensuality being destructive equally of Christian piety, unselfishness, and purity of thought.*

> "When Lust
> By unchaste looks, loose gestures, and foul talk,
> But most by lewd and lavish act of sin,
> Lets in defilement to the inward parts,
> The soul grows clotted by contagion,
> Imbodies and imbrutes, till she quite lose
> The divine property of her first being."†

But to resume Is fornication "natural" as far as pertains to the lusts of the flesh? There can, of course, be no doubt whatsoever that, so far as the propensions are concerned, they form one most important and influential item among the component parts of human nature. The instinct of sex is indestructible. Next to that of self-preservation, it is the strongest within the human breast. The same God who endowed us with our conscience gave us also our propensions; and the promptings of the latter principle of our nature can, under certain well-understood conditions, be quite as "naturally" and sinlessly obeyed, as those of the former. In one part of our nature, in short, we are mere animals, with all the appetites of animals, but then at the same time we are far more than animals, and far above them. For we have had certain spiritual, intellectual, and moral talents intrusted to us, of which the mere animal knows nothing, and we are consequently liable, whether we like it or not, to endless grave responsibilities, from which the mere animal is altogether exempt.

It is these propensions, our appetites, affections, and

* *Cf.* "Leave not off praying to God, for either praying will make thee leave off sinning, or *continuing in sin will make thee desist from praying*" —FULLER. The italics are my own. And also :—

"It is to be hoped that few of you have any such sin upon your soul, but remember this, that the least thought of impurity is undermining your spiritual life, is rendering sin easier and holiness more difficult, is destroying your aptitude for prayer, and your ability to praise, and is rendering you day by day less fit for heaven."—*Sermon by the Rev R. G. Bulkeley, preached in Lincoln Cathedral on 19th September 1879.*

† MILTON—*Comus.*

desires, which urge us to eat when we are hungry, to drink when we are thirsty, to gratify this feeling of love, that of hate, of emulation, or ambition, and so forth.

To a certain extent, therefore, the unlawful gratification of the lusts of the flesh *is* "natural;" but it is *only* to a certain extent and in a very limited degree. And herein lies the source of so much of the vice and consequent misery of the world. People are prone to forget that the word "natural" is used in several different senses, and that the same actions may be "natural," (or rather, more strictly speaking, *partly* "natural,") in one sense of the word, and "*un*natural"—*i.e.*, not natural at all—in another. For example, an action done in obedience to the lusts of the flesh is "natural," *i.e.*, it is "natural," so far as *the lusts themselves*, in obedience to which it is done, are concerned. But it cannot be called "natural" in the full and true sense of the word, unless it has been done *with the approval of conscience and self-love as well as in obedience to the lusts of the flesh.*

And hence it follows—in consequence of this obligation on our part to take *all* the parts of our nature into account, when we are speaking of anything being "natural"—that the naturalness of any act must always depend upon the circumstances attending it—the time, the place, the degree, and so forth. For example, to eat is natural (and sinless); but to eat at unseasonable times, or poisonous matter, or unlawful food, would not be natural (or sinless); since self-love and conscience would be both alike opposed to our doing so.

Again, to drink is natural (and sinless), yet to drink may be also unnatural (and sinful). The drunkard's fierce longing, for example—his unreasonable craving for more and more alcoholic drink, is the sure symptom of a diseased, artificial appetite, and most *un*natural. For neither conscience nor self-love will approve of intoxication. On the contrary, in the words of Shakspere,* these principles indignantly exclaim to us—"Oh that men should put an enemy in their mouths to steal away their brains! That we should with

* SHAKSPERE, *Othello*, ii. 3.

joy, revel, pleasure, and applause, transform ourselves into beasts!"

And it is just the same with regard to the spirit which actuates the blood-stained assassin, or reckless, unprincipled highwayman. Such persons themselves may, no doubt, call their mighty yearnings, their stern, tyrannic impulses, their uncontrollable desires, exceedingly natural; yet to the cool, unbiassed judge, all such impulses, as well as the murders which so often result from them, will appear *un*natural and inhuman.

The law of retaliation, the "Roland for an Oliver" system, has just in the same way much to recommend it to the depraved tastes of fallen man What, in one sense, more natural than this "tit-for-tat" principle, this "paying off" an offender "in his own coin"—to use two very common expressions? Yet, at the same time, what more *un*natural than such retaliation? For "it is of the very nature of this vice," writes the philosophic Bishop Butler,* "to propagate itself, not only by way of example, which it does in common with other vices, but in a peculiar way of its own; for resentment itself, as well as what is done in consequence of it, is the object of resentment" Hence it follows that no one can imagine to what a state of desolation things would come, if every one were to retaliate upon everybody from whom he had ever received a supposed, or real, affront or injury. Conscience and self-love, therefore, will never approve of retaliation And accordingly, so far as *these* principles are concerned, retaliation can never be considered "natural."

It thus becomes manifest that there are numerous strong desires, many vehement impulses, many morbid, ungovernable appetites, which are very far from being natural.

So far as relates to their strong desires, their immoderate, unlawful wishes, their diseased cravings, and so forth, the sensualist, the drunkard, the murderer, and the robber, may be all classed in the same category. The inward motive impelling each of these different persons on in his own

* SERMON IX., *Upon forgiveness of injuries.*

course is similar. Similar, too, are the results of the conduct of each—the results tending to injure both the evil-doer himself and others. The acts of each are natural or unnatural just as we elect to define and interpret the word. They are *natural*, inasmuch as they proceed from certain passions and instincts within them; but *unnatural*, since they are contrary and opposed to man's nature considered as a whole—a system, the essential ruling principles of which are, and rightfully so, conscience or reason, and self-love.

The fornicator may, no doubt, possibly regard the drunkard as a senseless idiot; and the drunkard may return the compliment—and look on him besides as being no better than a beast. They may, no doubt, each also unite in abominating the conduct of the murderer, and consider him as well meriting the murderer's doom; while he, in his turn, may possibly regard *their* favourite vices as grossly d[illegible]sual. However, no matter how much these wretched b[illegible] may differ in opinion with reference to the character of the others' vices, in one respect, as I have suggested, they generally agree. Each of them is pretty sure to regard *his own* conduct as natural, while yet, at the same time, each equally ignores the wishes and dictates of his reason, or conscience, and of his self-love! Each, therefore, inasmuch as he does so, is guilty of conduct that, according to our definition of the word "natural," must be termed "*un*natural."

Fornication, then, *is* natural, *i.e.*, partly natural—natural so far as *the lusts themselves are concerned*—as are also similarly gluttony, drunkenness, robbery, revenge, natural in regard to the propensions from which *they* spring; but more than this cannot be granted. That it is *un*natural, inasmuch as (like all other vices) it is opposed to the dictates of our conscience, and also to those of our self-love, I shall next proceed to prove. With the former principle I shall begin.

SECTION IV.—IS FORNICATION NATURAL AS FAR AS PERTAINS TO (B) *The Conscience* (or *Reason*)?

The very fact that we are obliged to give the question

under discussion so much consideration proves at least one thing. It proves that there *is* a question, that it is, at all events, a by no means generally ascertained and acknowledged truth that the unlawful gratification of one's sexual passions is innocent or "natural."

The judgment of mankind is manifestly not altogether satisfied on the subject. There are clearly some scruples which cannot be got over, or else the sinfulness of fornication would be no longer a question of dispute. But, since it happens that the question is, or at least appears to be, still undecided, how careful should we be, in order that we may live sinlessly and "naturally" (*i e*, consistently with the dictates of our nature in the full and true sense of this —rd), to find out what the verdict of our conscience upon .bject is! How careful, when we do find out for our- at this verdict of conscience on the subject is, to ons retali rdance with it!*

.. tter how low and gentle the whisperings of conscience may be, or how clamorous and urgent the cries of our carnal appetites, it is to the dictates of the former principle we are always in duty bound to subject ourselves, seeing that it is so incomparably superior *in its nature* (I mean, quite apart from degrees of *strength and prevalency*) to the mere animal passions—as superior as is the intelligent and virtuous man to "the unclean dog, or pig delighting to wallow in the mire.—(Cf. Hor., Ep. I. ii. 26).

However, what conscience thinks upon the subject is by no means a mystery to us. We have only to consult her fairly and candidly, and she will be sure to whisper to us :—

* *Cf.* the advice of Burns to his "young friend—Andrew Aiken of Ayr."

"The fear o' hell's a hangman's whip,
To haud the wretch in order;
But where ye feel your honour grip,
Let that aye be your border;
Its slightest touches, instant pause—
Debar a' side pretences,
And resolutely keep its laws,
Uncaring consequences."

'Flee youthful lusts; they war against the heart and mind and soul—against me, myself—against self-love—against the general well-being of the world.' In the heat of passion, no doubt, and whirled along by the blinding excitement of the moment, a man may turn a deaf ear to her kindly counsel, and refuse to listen to her warning-voice, ignoring even her very existence, not to say her supremacy. There are those who, in the words of St. Paul, "walk in the vanity of their minds, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness."* Later on in their downward course, when hardened by bad habits, more advanced in vice, and more corrupted by vice's hardening, ever-baneful influences—when, in short, "distant but one degree from beasts," † they are

"Stored with all diseases
The beastly part of man infects his soul with," ‡

such men may even come to glory in their shame, and smile incredulously and shrug their shoulders at the very name of virtue.§ But who, I ask, that is in such a godless, morbid condition is worthy of the name of man? Who can regard the unholy, unhealthy, diseased physical and moral state of such a one as "natural"?

But conscience, remember, will not without many a bitter pang, many a hard, oft-renewed struggle, hand over its

* Ephes. iv 17–19. † *The Emperor of the East.* ‡ *A Very Woman.*

§ And yet, no doubt, the very same person who affects to regard virtue in man or woman as a myth would probably try to knock down his nearest and dearest friend, were he to ask him whether he meant to include in his strictures on chastity his own sisters, or daughters, or wife, or mother, or other female friends nearly related to him. No; undoubtedly there is much impurity in the world, yet virtue exists, and ever will exist, in spite of the cynic's sneers and the coarse libertine's brutal scoff. Clouds may obscure the fair, bright face of the virgin moon; they may overcast the glorious sun, darkening it for a season, and diminishing its glory. Yet the sun and

rightful ascendency, its proper, legitimate authority, to the unlawful passions of our lower nature. Conscience, no matter how much ill-used and neglected, will not always slumber and be still, even in the breast of the most hardened criminal. Hushed though it may be and silent, dead though it may appear to be for years, yet conscience still exists within his breast, uncertain and flickering though its spark of life may be; for conscience cannot be annihilated. Stifle it though we may by repeated acts of immorality; mystify and confuse it though we may by fallacious arguments and dishonest reasoning; yet still we cannot prevent its calm, quiet voice from reiterating again and again in our, it may be, unwilling ears, the ennobling, glorious truth, that the fruit of the Spirit—joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—is infinitely superior to adultery, fornication, uncleanness, lasciviousness, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and suchlike—which are the works of the flesh. No, conscience cannot be altogether silenced by us. Phœnix like, it will keep ever rising up again and again from out of the cold, forgotten ashes of its former self, at times when we least expect it, at moments when we least desire to be conscious of its existence—in the sleepless hours of the dreary night,—when we are alone, and feeling deeply perhaps our loneliness,—when we are sick, peradventure dying. At such times as these, conscience will be often found to start up afresh and assert its lawful, royal supremacy in the breast—even as in the days of sunny childhood, when its merest word was law—to upbraid and condemn us for

moon exist there all the same, nor are their light and beauty always withdrawn: even so does virtue exist—"imperishably pure beyond all things below." [*Childe Harold*, canto iii] Neither should men ever forget, least of all those men who pretend to disbelieve in female virtue, that there is not an unfortunate prostitute in the streets who has not to thank the licentiousness of man—directly or indirectly—for not only reducing her to, but also for keeping her in, her low, unhappy, fallen condition.

having ignored its warning-voice and despised its wishes for so long a time.*

With those, however, who have thus outraged their lordly conscience and ignored self-love, by constantly and carelessly subjecting these principles to their lusts, and thereby darkening the glorious, God-given light that is in them, I am not at present concerned. My essay is addressed to a totally different class of persons; it is addressed to those only "who have a chaste spirit, or desire to be chaste, or at least are apt to consider whether they ought or no."

Nor are the reasons why conscience should refuse to sanction sensuality by any means difficult to understand—quite the contrary. Various and grave are the grounds on which conscience takes up her stand, and proclaims herself an enemy to sensuality. Sensuality in innumerable ways, as I promised to explain to you, brings sorrow, and pain, and crime, and death among men and women and children. It is contrary, too, as I shall presently point out, to both natural and revealed religion. And, therefore, to indulgence in it a duly-educated conscience, God's own whispered wishes to us, His very spirit within us, must naturally be ever irreconcilably opposed.

* "Oh! Conscience! Conscience! Man's most faithful friend,
Him canst thou comfort, ease, relieve, defend;
But if he will thy friendly checks forego,
Thou art, oh! woe for me, his deadliest foe!"
—CRABBE, *The Struggles of Conscience.*

The italics are my own.

In a leading article in the *Times* of October 25, 1879, commenting on Jonathan Graydon's voluntary confession, that it was he who had murdered Miss Scott (an old lady of seventy) twenty-two years previously the writer thus refers to the deathless force of an outraged conscience:—"Conscience has scourges with which to flagellate a guilt-seared soul. It may open lips sealed for years; it may keep gnawing at some spot till the cry of pain will be the cry of confession also, it may whisper persistently and importunately the hateful secret, until the victim can at last endure it no longer, and will brave publicity and all its consequences rather than bear the tortures of remorse any more."

So rich and beautiful is the language of Jeremy Taylor,* so precise and incisive the arguments of Paley, upon the many ways in which sensuality engenders mischief and misery among men and women and children, that I prefer now to quote from the works of these eminent authors a part of what they have written upon the subject,† rather to writing out their observations in my own words; and at best I could do no more than this.

I shall begin with Bishop Taylor: you will see a mine of truth in what this eloquent divine has written concerning the

"EVIL CONSEQUENCES OF VOLUPTUOUSNESS OR SENSUALITY" ‡

"1. *A longing after sensual pleasures is a dissolution of the spirit of man, and makes it loose, soft, and wandering; unapt for noble, wise, or spiritual employments*, § because the principles upon which pleasure is chosen and pursued are sottish, weak, and unlearned, such as prefer the body before the soul,|| the appetite before reason, sense before the spirit, the pleasures of a short abode before the pleasures of eternity

"2. The nature of sensual pleasure is vain, empty, and unsatisfying, biggest always in expectation, and a mere vanity in the enjoying, and leaves a sting and thorn behind it when it goes off Our laughing, if it be loud and high, commonly ends in a deep sigh, and all the instances of pleasure have a sting in the tail, though they carry beauty on the face and sweetness on the lip.

* Called by some *The Shakspere*, by others *The Spenser*, "of our theological literature"

† These famous writers, it will thus be seen, did not shrink, through any feelings of false delicacy, from plainly and boldly enlarging, without any ambiguity, upon the sinfulness and injurious effects of incontinency.

‡ Holy Living, chap ii sect i.

§ I have printed this observation in italics in order to give it more weight It is true to a painful degree How very different, indeed, are the "consequences" of *purity* upon man!

|| "Tu si animum vicisti potius quam animus te, est quod gaudeas. Qui animum vincunt, quam quos animus, semper probiores cluent."—*Trinum*, ii. 2, 29.

"3. *Sensual pleasure is a great abuse to the spirit of a man, being a kind of fascination and witchcraft, blinding the understanding and enslaving the will.** And he that knows he is free born, or redeemed with the blood of the Son of God, will not easily suffer the freedom of his soul to be entangled and rifled."

. . . . . .

† "1. Uncleanness, of all vices, is the most shameful. 'The eye of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face. In the dark they dig through houses which they had marked for themselves in the daytime; they know not the light, for the morning is to them as the shadow of death. He is as swift as the waters; their portion is cursed in the earth; he beholdeth not the way of the vineyards.' ‡ Shame is the eldest daughter of uncleanness.

"2 The appetites of uncleanness are full of cares and trouble, and its fruition is sorrow and repentance. The way of the adulterer is hedged with thorns, § full of fears and jealousies, burning desires and impatient waitings, tediousness of delay, and sufferance of affronts and amazements of discovery.||

"3. *Most of its kinds are of that condition that they involve the ruin of two souls*, ¶ and he that is a fornicator or adulterous steals the soul as well as dishonours the body of his neighbour; and so it becomes like the sin of falling

* The italics are mine. I wish to emphasize this important truth. How opposite are the effects of virtue!

† Chap. ii. sect. iii., on THE EVIL CONSEQUENTS OF UNCLEANNESS.

‡ Job xxiv. 15, &c.

§ Hos ii 6.

|| "Appetitus fornicationis anxietas est, satietas vero pœnitentia"—*S. Hieron.*

¶ The italics are my own. *Cf.* the following passage from Dr. Elizabeth Blackwell's *Counsel to Parents*:—"This dissipation, which is ruin to man, is also a curse to woman, for in judging the effects of licentiousness upon society, it must never be forgotten, that this is a vice of two; not a vice of one. Injurious as is its influence upon the man, that is only one half of its effect."

Lucifer, who brought a part of the stars with his tail from heaven.

. . . .

"5. Uncleanness, with all its kinds, is a vice which hath a professed enmity against the body. 'Every sin which a man doth is without the body; but he that committeth fornication sinneth against his own body.'*

"6. *Uncleanness is hugely contrary to the spirit of government, by embasing the spirit of a man, making it effeminate, sneaking, soft, and foolish, without courage, without confidence.* † David felt this after his folly with Bathsheba; he fell to unkingly arts and stratagems to hide the crime, and he did nothing but increase it, and remained timorous and poor-spirited, till he prayed to God once more to establish him with a free and princely spirit.‡ And no superior dare strictly observe discipline upon his charge, if he hath let himself loose to the shame of incontinence.

. . . .

"9. St. Gregory reckons uncleanness to be the parent of these monsters,§ blindness of mind, inconsideration, precipitancy or giddiness in actions, self-love, *hatred of God,*‖ love of the present pleasures, a despite or despair of the joys of religion here and of heaven hereafter."

The following are the celebrated Archdeacon of Carlisle's observations upon this same subject:—

"FORNICATION"¶

"1. The first and great mischief, and by consequence the guilt, of promiscuous concubinage, consists in its ten-

* 1 Cor vi. 18.

† How different are the effects of virtue! The italics are my own.

‡ "Spiritu principali me confirma"—*Ps* li.

§ Moral.

‖ This is universal experience. The italics are my own.

¶ Moral Philosophy, book iii. part iii. chap. 2.

dency to diminish, and thereby defeat, the several beneficial purposes of marriage.*

"Promiscuous concubinage discourages marriage by abating the chief temptation to it. The male part of the

* These are enumerated by Paley in the preceding chapter:—

"OF THE PUBLIC USE OF MARRIAGE INSTITUTIONS"

"The public use of marriage institutions consist in their promoting the following beneficial effects:—

"1. The private comfort of individuals, especially of the female sex. It may be true that all are not interested in this reason; nevertheless, it is a reason to all for abstaining from any conduct which tends in its general consequence to obstruct marriage; for whatever promotes the happiness of the majority is binding upon the whole.

"2. The production of the greatest number of healthy children, their better education, and the making of due provision for their settlement in life.

"3. The peace of human society, in cutting off a principal source of contention, by assigning one or more women to one man, and protecting his exclusive right by sanctions of morality and law.

"4. The better government of society, by distributing the community into separate families, and appointing over each the authority of a master of a family, which has more actual influence than all civil authority put together.

"5. The same end, in the additional security which the state receives for the good behaviour of its citizens, from the solicitude they feel for the welfare of their children, and from their being confined to permanent habitations.

"6. The encouragement of industry.

"7 Some ancient nations appear to have been more sensible of the importance of marriage institutions than we are The Spartans obliged their citizens to marry by penalties, and the Romans encouraged theirs by the *jus trium liberorum* A man who had no child was entitled by the Roman law only to one-half of any legacy that should be left him, that is, at the most, could only receive one-half of the testator's fortune."

I may here remind you of the causes given in our Church Service for the institution of "Holy Matrimony"—"which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and His Church, which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee; and is commended of St. Paul to be honourable among all men.

"First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of His holy Name.

"Secondly, It was ordained for a remedy against sin, and to avoid for-

species will not undertake the encumbrance, expense, and restraint of married life if they can gratify their passions at a cheaper price; and they will undertake anything rather than not gratify them.

2. "Fornication supposes prostitution, and *prostitution*

nication, that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

"Thirdly, It was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity."

Similarly Milton:—

"Hail, wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else.
By thee adulterous lust was driven from men
Among the bestial herds to range, by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother first were known.
Far be it that I should write thee sin or blame,
Or think thee unbefitting holiest place;
Perpetual fountain of domestic sweets,
Whose bed is undefiled and chaste pronounced,
Present, or past, as saints and patriarchs used
Here love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels, not in the bought smile
Of harlots, loveless, joyless, unendeared,
Casual fruition, nor in court amours,
Mixed dance, or wanton mask, or midnight ball,
Or serenade, which the starved lover sings
To his proud fair, best quitted with disdain"

—*Paradise Lost*, iv 748

And Cowper also, *The Task*, Book III, who thus apostrophises marriage:—

"Domestic happiness, thou only bliss
Of Paradise that hast survived the fall!
Though few now taste thee unimpaired and pure,
Or, tasting, long enjoy thee, too infirm
Or too incautious to preserve thy sweets
Unmixed with drops of bitters, which neglect
Or temper sheds into thy crystal cup,
Thou art the nurse of Virtue. In thine arms
She smiles, appearing, as in truth she is,
Heav'n-born and destined to the skies again.
Thou art not known where Pleasure is adored,
That reeling goddess with the zoneless waist,

brings and leaves the victims of it to almost certain misery. It is no small quantity of misery in the aggregate, which,

> And wand'ring eye, still leaning on the arm
> Of Novelty, her fickle frail support,
> For thou art meek and constant, hating change,
> And finding in the calm of truth-tied Love
> Joy that her stormy raptures never yield.
> Forsaking thee, what shipwreck have we made
> Of honour, dignity, and fair renown!"

And I am sure I need not apologise for quoting in full the following Prelude, *Joy and Use*, from the 2nd book of Patmore's *Angel in the House* —

> "Can ought compared with wedlock be
> For use? But He who made the heart
> To use proportions joy What He
> Has join'd let no man put apart.
> Sweet Order has its draught of bliss
> Graced with the pearl of God's consent,
> Ten times delightful in that 'tis
> Considerate and innocent.
> In vain Disorder grasps the cup;
> The pleasure's not enjoy'd but spilt,
> And, if he stoops to lick it up,
> It only tastes of earth and guilt.
> His sorry raptures rest destroys,
> To live, like comets, they must roam;
> On settled poles turn solid joys,
> And sunlike pleasures shine at home."

Cf. "Perhaps you will say, 'Marriage is all very well for those who can marry; but you cannot.' I ask, Why not? 'Because, in truth, you cannot afford it; at least, your friends say so.' Now, although I have a strong objection to young persons marrying before either their minds or their bodies are fully developed, still I do advocate early marriages; and I feel certain that not one-tenth part so much mischief arises from them as from entering on a course of harlotry, from which, alas! too many never emerge . . . .

"Your friends, and you too, very probably, would wish you to settle respectably—in something like the style to which you have been accustomed at home; and therefore, forsooth, you are to wait, no one knows how long But if you look back only a generation or two, you will very probably find that some of your ancestors began life in a very humble fashion. Now it is by no means certain that they were less happy then than when they afterwards occupied a much higher position, and I maintain that *happiness* is what is most desirable, also that it is inseparable from virtue."—*What's the Harm?* By the author of *Butter's Spelling*.

Cf. also—"Children should look forward to beginning life as simply as

between want, disease, and insult, is suffered by those outcasts of human society who infest populous cities,* the whole of which is a *general consequence* of fornication, and to the increase and continuance of which every act and instance of fornication contributes.

their parents began it, but with the added advantages of education. It is a totally false principle that they should expect to begin where their parents left off. Filial honour for their parents' lives, and inherited vigou . would alike lead them to commence life with extreme simplicity. The power of rendering such simplicity attractive would prove that they had acquired the refinement and breadth of view which is the result of true culture, instead of being enervated by luxury. They would thus, whilst beginning life as simply as did their parents, begin it nevertheless *from* a vantage ground, the result of their parents' labours. Each generation would thus make a solid gain in life, instead of encountering the destructive results which always attend the strife for material luxury."—*Counsel to Parents* By Dr Elizabeth Blackwell

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It is hardly necessary, I suppose, to observe that marriage, like everything else in the world, can be abused Young men and young women should, of course, abstain from marrying unless they see a fair prospect before them of being able to produce healthy children, and being able, too, to provide for them

One hears a great deal about the doctrine of over-population, but it must be remembered that, even if there were no such thing as the institution of marriage, children would all the same be born into the world, though under far less favourable circumstances, and the population would still continue to increase How many thousands of illegitimate children are born every year in the United Kingdom! How many hundreds of them meet their death by violent means, neglect, &c.! How many unchaste mothers are there annually charged with the shocking crime of infanticide! Besides this, this question of over-population is not one which concerns in the least degree, practically, any of those to whom this essay is addressed—or, indeed, personally, any one else. No one is obliged to marry until he considers it right and wise for him, in every point of view, to do so And then the thickly-inhabited old country is not the only place on earth where a young couple who feel sensitively on this subject of over-population are obliged to dwell. The sparsely-peopled regions of America, for example, afford surely ample room for all persons visited with such qualms.

* The italics in the beginning of this passage are my own There are, it is computed, 145,000 of these '*unfortunate* women" in Great Britain! The committee of the Rescue Society (*Report* for 1876) assert that the average duration of their life of sin is only about ten months!—*i.e.*, unless they are often imprisoned for crime. In jail, being without "drink," &c., they live longer. (*Vide* footnote, p. 105—Answer to the sixth question.)

"3. Fornication produces habits of ungovernable lewdness, which introduce the more aggravated crimes of seduction, adultery, violation, &c.* Likewise, however it be accounted for, *the criminal commerce of the sexes corrupts and depraves the mind and moral character more than any single species of vice whatsoever.* That ready perception of guilt, that prompt and decisive resolution against it which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it; are in low life usually the first stage in men's progress to the most desperate villanies; and, in high life, to that lamented dissoluteness of principle, which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion and of moral probity. Add to this, that *habits of libertinism incapacitate and indispose the mind for all intellectual, moral, and religious pleasures,*† which is a great loss to any man's happiness.

* Might not Paley have added *infanticide*, and that on a large scale?

† The italics in this paragraph are my own. How opposite in its effects and consequences is virtue!

Cf "Intellectual defects generate moral, and moral intellectual, and every intellectual and moral defect generates others, and so on without end" So writes Mr J S. MILL in his Essay on *Nature.*

Indeed, in some despotic countries, is not sensuality actually encouraged by the rulers, in order the more to stupefy the people, and turn away their attention from the evils of misgovernment?

Compare with the conclusions arrived at by Paley and Mill, both shrewd observers of human nature, concerning the unlimited field of crime over which the unlawful gratification of unbridled lust tends to blindly hurry on its victims, the argument in favour of prostitution advanced by Mr. Lecky, and his school of thinkers, namely, that PROSTITUTES ARE "THE MOST EFFICIENT GUARDIANS OF VIRTUE." The following are Mr. Lecky's own words (*History of European Morals*, 2nd edition, vol. ii., p. 299):— "There has arisen in society a figure which is certainly the most mournful, and in some respects the most awful, upon which the eye of the moralist can dwell. That unhappy being whose very name is a shame to speak; who counterfeits with a cold heart the transports of affection, and submits herself as the passive instrument of lust, who is scorned and insulted as the vilest of her sex, and doomed for the most part to disease and abject wretchedness and early death, appears in every age as the perpetual symbol of the degradation and sinfulness of man. Herself

"4. Fornication *perpetuates a disease** which may be accounted one of the sorest maladies of human nature, and the effects of which are said to visit the constitution of even distant generations."

the supreme type of vice, she is ultimately the most efficient guardian of virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few, who in the pride of their untempted chastity think of her with an indignant shudder, would have known the agony of remorse and of despair. On that one degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains, while creeds and civilisations rise and fall, the eternal priestess of humanity, blasted for the sins of the people."

Now, is it not clear that this accomplished author's eloquence and theory have run away with his better judgment, and carried him far beyond and outside of the region of fact? For otherwise assuredly he could not have failed to perceive the obvious truth (indeed, is it not a truism?), that those who are most notorious for their indulgence in unlawful carnal gratification (the Parisians and Viennese, for example), are of all men the most prone to every sort of sensual indulgence; that where there is most prostitution, there of all places is there most seduction, most adultery, most violation—there of all places are there most "happy homes polluted"—there of all places most women condemned to know "the agony of remorse and despair."

* The italics are my own. Volumes might be written upon the evil consequences of fornication in this respect alone. The dreadful disease here referred to covers almost the entire earth as with a funeral pall. Nor is it the abandoned libertine and common prostitute alone that are the victims of its dire ravages. The innocent wife and still unborn baby are also among its victims. There is scarcely, indeed, a malady or misery among men that may not have its origin directly or indirectly in venereal disease. *Whole wards in our hospitals and lunatic asylums are filled with its victims.* From it there spring consumption, scrofula, lunacy, idiocy, paralysis, impotency. And what physical pain and mental suffering may not spring from any of these afflictions to both the victims themselves and others connected with or descended from them!

The reader will find the following forcible observations upon the terrific nature of this disease in the fourth essay of PARTING WORDS TO BOYS LEAVING SCHOOL—that *On Sensuality*, by Dr. Anthony Traill, who writes, too, about it authoritatively, being a physician.

"Irrespective of the religious aspect, this sin is one which brings ruinous consequences on the body in this world. Retributive justice seems to follow in the steps of all who give way in this direction. A girl is perhaps seduced by offers of money or promises of marriage, and gives way to the temptations of some heartless man. Having once fallen, her self respect vanishes, and, unless saved by the interposing hand of Providence, she too often hastens onward in a downward course. But disease

Paley concludes this chapter with the following observations about

"KEPT-MISTRESSES." *

"There is a species of cohabitation, distinguishable, no doubt, from vagrant concubinage, and which, by reason of its resemblance to marriage, may be thought to participate of the sanctity and innocence of that estate; I mean the case of *kept-mistresses*, under the favourable circumstance of mutual fidelity. This case I have heard defended by some such apology as the following:—

"'That the marriage rite being different in different countries, and in the same country amongst different sects, and with some scarce anything; and, moreover, not being prescribed or even mentioned in Scripture, can be accounted for only as of a form and ceremony of human invention, that, consequently, if a man and woman betroth and confine

follows in her track, and while she is hurrying onward to a certain doom, a hidden vengeance is taken on mankind; and while the originator of her first sorrows and early destruction may escape her retaliation, too many of his sex, victims of their passions, may have gathered a terrible harvest of disease, scarce to be removed from them during their lives; and, if they should ever marry, perhaps to descend, as a visitation for the sins of the fathers, unto innocent children, even to the third and fourth generation."

And this passage from *Counsel to Parents* is also, I think, worth quoting:—

"Many of the foreign health resorts," writes Dr. Elizabeth Blackwell, "are filled with young men of the richer classes of society, seeking to restore the health destroyed by dissipation. Could the simple truth be recorded on the tombstones of multitudes of precious youths from imperial families downward, who are mourned as victims of consumption, softening of the brain, &c., all lovers of the race would stand appalled at the endless record of these wasted lives. 'DIED FROM THE EFFECTS OF FORNICATION' would be the true warning-voice from these premature graves."

* The relationship between man and woman which this name implies is, of course, nothing more nor less than fornication—fornication differing only in degree from that promiscuous intercourse between the sexes to which the name is generally applied. But all carnal intercourse between man and woman which is not sanctioned by marriage is fornication of some kind or another, no matter by what more agreeable name it may be called.

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themselves to each other, their intercourse must be the same, as to all moral purposes, as if they were legally married; for the addition or omission of that which is a mere form and ceremony can make no difference in the sight of God, or in the actual nature of right and wrong.'

"To all which it may be replied :—

"1. If the situation of the parties be the same thing as marriage, why do they not marry?

"2. If the man choose to have it in his power to dismiss the woman at his pleasure, or to retain her in a state of humiliation and dependence inconsistent with the rights which marriage would confer on her, it is not the same thing.

"It is not, at any rate, the same thing to the children.*

"Again, as to the marriage-rite being a mere form, and that also variable, the same may be said of signing and sealing of bonds, wills, deeds of conveyance, and the like, which yet make a great difference in the rights and obligations of the parties concerned in them.

"And with respect to the rite not being appointed in Scripture,† the Scriptures forbid fornication, that is, cohabitation without marriage, leaving it to the law of each country to pronounce what is, or what makes, a marriage; in like manner as they forbid thefts, that is, the taking away of another's property, leaving it to the municipal law to fix what makes the thing property, or whose it is; which also, as well as marriage, depend upon arbitrary and mutable forms.

"Laying aside the injunctions of Scripture, the plain account of the question seems to be this: It is immoral, because it is pernicious, that men and women should cohabit, without undertaking certain irrevocable obligations, and

* How painfully true is this observation! What a volume might there not be written in exemplification of it!

† By the approval of His silence, however, our Saviour sanctioned, and by His presence He adorned, the marriage ceremonies which prevailed among the Jews when He came among them. *Cf.* the extract from our Church Service in the footnote on p. 59.

mutually conferring certain civil rights; if, therefore, the law has annexed these rights and obligations to certain forms, so that they cannot be secured or undertaken by any other means, which is the case here (for whatever the parties may promise to each other, nothing but the marriage ceremony can make their promise irrevocable), it becomes in the same degree immoral, that men and women should cohabit without the interposition of these forms."

Paley might very well have dwelt a little longer upon the general false argument to which he has referred in defence of this species of cohabitation; I mean the false argument that "to all moral purposes it is the same thing as if they" (the man and woman) "were legally married."

How very far, indeed, it is—especially for the woman—from being the same thing! Has the kept-mistress the same respect for herself as the wife has? Have her kinsfolk and neighbours the same respect for her? What sort of a welcome may the fallen woman generally expect to receive from her friends and relations at her former home, should she desire to return thereto? Will the fatted calf be killed for *her*? Can her dishonoured temporary dwelling-place bear any comparison with the respected wife's loved home? Is the mind of the kept-mistress never haunted by the terrible forebodings that the time may come—nay, that the time is not far distant—when she may no longer be a *kept*-mistress, but be a *cast-off* one—cast off as a vile, worthless thing, from which, once possessed, all its worth, all its value had departed—cast off, as thousands of others are every year? Nor for instances will she have far to seek. From this very source, cast-off mistresses—and is she not well aware of it?—are not the ranks of the professional prostitutes largely recruited? And then does she never take a thought of her children—should she have any—branded as it were, from their very birth, with infamy, with their mother's shame, their father's crime? Does she never, I ask, take a thought of these, and gloomily wonder

what will become of them—what sorrow, what misery, what want may be their portion in this life, when she, their hapless, cast-off mother, will be no longer able to help them, when, broken-hearted, homeless, unpitied, she will be no longer able to help herself? With the gentleman, no doubt, it is different—*the gentleman!*—him who won her and seduced her by his lewd love, and base, false promises of constancy and affection; and then, when it suited his convenience, or his tastes, or his humour, then betrayed and deserted her. With *him*, no doubt, it may be different. For *him*, whenever he is pleased to fling aside his mistress and take unto himself a wife, society—such are its usages—opens out its arms. And the gentle wife, and dutiful children, and the comfortable mansion may, in due time, all be his. Nay; may he not reckon among his chosen acquaintances some who may even regard him as a fine, glorious fellow for what he has done? For did he not—*he, the gentleman!*—by means of his presents and promises, promises not unfrequently deliberately made but to be broken, promises of undying admiration and devoted love, win over the young affections of the fond, foolish, trustful girl? And did he not keep her for a while as his mistress? And did he not then, when he grew tired of her and his connection with her, abandon her, and perhaps her child or children, to starvation and despair! Noble, manly fellow!—an acquaintance to be proud of, indeed! And with what laudable intentions he contrived and achieved all this! What a prudent, exemplary gentleman! He was unwilling to marry. The expenses and responsibilities of marriage were more than he chose to undergo And so marry he would not. And then he feared infection. He dreaded contracting one of the most direful of all diseases. And how could he avoid contracting it, he asked himself, were he to indulge in promiscuous intercourse with the professional prostitute? And so this he would not do either. And accordingly he at one and the same time secured for himself a kind of pseudo-home, and made indulgence in vice safe—safe, I

mean, so far as actual physical disease is concerned. And these ends were attained (how admirably!) by the large-hearted gentleman, by professing a love which he did not feel; by making promises which he felt, as he was making them, he could not, would not keep; and by maintaining as his mistress for a while, but only for a while, the young, vain, pretty girl, who believed he was in earnest when he professed admiration for her, who, guileless and silly, was delighted with his gifts, and protestations of unending love and undying attachment, and, in due time, of marriage; and who gave him in return her all. For did she not give him herself and her first, fresh love? With how many women treated just in this way does the world abound! For the gentleman then, I say, if he chooses to give up his habits of heartless dissipation—or, indeed, whether or no—all things in this life go tolerably smoothly, so far as society is concerned. The prodigal *son*, whether he return or not, is seldom treated by the world very unkindly—at least in regard of his sensuality. But what of the prodigal *daughter?* How does society treat *her?* What is the doom generally in store for the cast-off mistress? What but, when even death itself is longed for by her as a release, kicks and curses, the workhouse hospital, and the pauper's grave!

> "Ah! turn thine eyes
> Where the poor houseless, shivering female lies.
> She once, perhaps, in village plenty blest,
> Has wept at tales of innocence distrest!
> Her modest looks the cottage might adorn,
> Sweet as the primrose peeps beneath the thorn.
> Now lost to all, her friends, her virtue fled,
> Near her betrayer's door she lays her head,
> And, pinched with cold and shrinking from the shower,
> With heavy heart deplores that luckless hour
> When idly first, ambitious of the town,
> She left her wheel and robes of country brown." *

Did Byron, after all, very much exaggerate when he cynically penned the mournful lines—

* *The Deserted Village.*

> "No: gayer insects fluttering by
> Ne'er droop the wing o'er those that die;
> And every woe a tear can claim,
> Except an erring sister's shame"?

But I can imagine some so-called "man of the world" here interposing: "Oh! but, my dear sir, you do not seem to be aware that 'mistresses' were seldom seduced by the men who 'keep' them." How creditable this to men! for does not this mean that the men who originally seduced the unfortunate girls afterwards—as a general rule—deserted them? What an extenuation of the fault of man! "It happens for the most part thus," the objector may continue: "A. wants to get married, or to go abroad, or he simply wishes to get rid of his mistress—he is tired of her, or, possibly, he dies; whereupon B or C. or D. takes her and keeps her, until *he*, in *his* turn, wants also to get rid of her, or dies. She thus becomes what might almost be called 'a professional mistress.'" And is *this* all the exception that can be taken to my argument? Does this view of the question make the case seem better, or put it in a pleasanter light? On the contrary, how few things are there more miserable to contemplate than such bandying about in our Christian country, from hand to hand, as though a mere article of merchandise, of a once pure, beloved, lovable woman—of a woman still with a heart and soul—still with affections and feeling left in her! And then to think of the end of it all! the miserable end of it (I speak of the generality of cases) in this world! And what can even the most sanguine look forward to as her portion in the world to come? *Who* seduced the mistress in the first instance, is but a small matter for consideration. It may have been the man who now *keeps* her; or it may have been some one else. But whoever it was, her life is now one full of disappointment, anxieties, and sin; whoever it was, man is primarily and directly the cause of her present misfortunes. 'Misfortunes' I say deliberately, for no matter how lovingly treated for a time some mistresses may be, in general their life of

partial happiness lasts only for a very little while: in general, age and infirmities and children are looked forward to by them with dread; in general, the end of their lives abounds in miseries.

. . . . . .

Assuredly the young man who considers at all carefully the foregoing observations concerning the outrageous one-sidedness of such a compact between man and woman as this which we have been discussing; and who thinks over its general tendencies and results; and fairly reflects upon its almost inevitable consequences—the young man, I say, who faces, and deals thus honestly with, this question, will never, I am satisfied, be found to simperingly smile at, or with light heart mention, the fatal, woful word, *kept-mistress.**

* The following passage from Dr. Blackwell's *Counsel to Parents* bearing upon this subject is worth quoting:—

"The rubicon of chastity once passed, the moral descent is rapid, and the preying upon the poor soon commences. The miserable slaves in houses of prostitution are the outcasts of the poor. The young girls *followed* at night in the streets are the *honest working girl*; the young servant seeking a short outdoor relief to her dreary life, as well as the unhappy fallen girl who has become in her turn the seducer.

"If, fearful of health, the individual leaves the licensed slaves of sin, and the chance association of the streets, it is amongst the poor and unprotected that he seeks his mistress—the young seamstress, the pretty shop-girl, the girl with some honest employment, but poor, undefended, and needing relief in her hardworking life. It is always the poor girl that he seeks. She has no pleasures, he offers them; her virtue is weak, he undermines it; he gains her affection and betrays it, changes her for another and another, leaving each mistress worse than he found her, farther on in the downward road, with the guilt of fresh injury from the strong to the weak on his soul.

"Any reproach of conscience—conscience which will speak when an innocent girl has been betrayed, or one not yet fully corrupted has been led farther on in evil life—is quieted by the frivolous answer, 'They will soon marry in their own class' If, however, this sin be regarded in its inevitable consequences, its effects upon the life of both man and woman in relation to society, the nature of this sophistry will appear in its hideous reality. Is chastity really a virtue—something precious in womanhood?- then the poor man's home should be blessed by the presence of a pure woman. Does it improve a woman's character to be virtuous? Has she more self-respect in consequence?—does she care more

SEDUCTION.

It is unnecessary for me, I feel, to direct your attention at any length to the most aggravated form, the worst kind of fornication, so aptly named "Seduction," i.e., *the stealthily drawing aside from the right path*—the more especially as everything that can be said against incontinence generally, can also be said, but with tenfold force, against fornication of this intensified kind.

> "Is there, in human form, that bears a heart—
> A wretch! a villain! lost to Love and Truth!
> That can, with studied, sly, ensnaring art,
> Betray sweet Jenny's unsuspecting youth?
> Curse on his perjured arts! dissembling smooth!
> Are Honour, Virtue, Conscience, all exiled?
> Is there no pity, no relenting ruth,
> Points to the parents fondling o'er their child?
> Then paints the ruined maid, and their distraction wild!" *

for her children, for their respectability and welfare, when she is conscious of her own honest past life? Does she love her husband more, and will she strive to make his home brighter and more attractive to him, exercising patience in the trials of her humble life; being industrious, frugal, sober, with tastes that centre in her home?

"These are vital questions for the welfare of the great mass of the people; consequently of society, and of the nation

"We know, on the contrary, as a fundamental truth, that unchastity unfits a woman for these natural duties It fosters her vanity; it makes her slothful, or reckless; it gives her tastes at variance with home life; it makes her see nothing in men but their baser passions; and it converts her into a constant tempter of those passions—a corrupter of the young. We know that drunkenness, quarrels, and crimes have their origin in the wretched homes of the poor, and the centre of those unhappy homes is the unchaste woman, who has lost the restraining influence of her own self-respect, her respect for others, and her love of home.

"When a pretty, vain girl is tempted to sin, a wife and mother is being ruined; discord and misery are being prepared for a poor man's home; and the circumstances created out of which criminals grow. Nor does the evil stop there It returns to the upper classes Nurses, servants, bring back to the respectable home the evil associations of their own lives. The children of the upper classes are thus corrupted; and the path of youth is surrounded at every step with coarse temptations.

"These consequences may not be foreseen, when the individual follows the course of evil customs; but the sequence of events is inevitable, and every man gives birth to a fresh series of vice and misery when he takes a mistress instead of a wife."

* Burns, *The Cotter's Saturday Night.*

Helps has touched upon this subject in one of his essays so tastefully and powerfully, that I shall make no excuse for quoting the entire passage here. It was I who italicised the words, "*cheating a child at cards.*"

"My eye wandered over the dark hills, catching every now and then the glow-worm light which came from some house or cottage perched up there. I pictured to myself the daughter of one of these homes carried off to some great town, soon to be lost there in its squalid suburbs, like beautiful, spoilt fruit swept away with garbage into the common kennel. The girl, perhaps, is much to blame herself, for we must admit that the fault is not always on one side, and we must not suffer any sickly sentiment to darken truth and justice. Yes, she may be much to blame; but surely the wiser creature, man, is more so. There was a time, it was one of the basest times the world has ever seen, when seduction was thought a fine and clever thing; but now who does not see that to delude a woman, a creature easily to be deluded, especially through its affections, is a slight, unworthy transaction, and, but for its dire consequences, would be ludicrous, like *cheating a child at cards?* But when you add to this, that in many a case desertion follows so rapidly upon seduction as almost to appear as if they had been planned together, then the smallness of the transaction is absolutely lost in the consideration of its baseness." *

Compare the following beautiful passage from *The Giaour*:—

> "As, rising on its purple wing,
> The insect-queen of eastern spring
> O'er emerald meadows of Kashmeer
> Invites the young pursuer near,
> And leads him on from flower to flower,
> A weary chase and wasted hour,
> Then leaves him, as it soars on high,
> With panting heart and tearful eye:
> So Beauty lures the full-grown child,
> With hue as bright, and wing as wild:

* *Companions of my Solitude*, chap. ix.

A chase of idle hopes and fears,
Begun in folly, closed in tears.
If won, to equal ills betrayed,
Woe waits the insect and the maid;
A life of pain, the loss of peace,
From infant's play, and man's caprice:
The lovely toy so fiercely sought
Hath lost its charm by being caught,
For every touch that woo'd its stay
Hath brushed its brightest hues away,
Till charm, and hue, and beauty gone,
'Tis left to fly or fall alone.
With wounded wing, or bleeding breast,
Ah! where shall either victim rest?
Can this with faded pinion soar
From rose to tulip as before?
Or Beauty, blighted in an hour,
Find joy within her broken bower?"

And how feelingly does Wordsworth tell the same sad, oft-told tale!—

"She loved, and fondly deemed herself beloved.
The road is dim, the current unperceived,
The weakness painful and most pitiful,
By which a virtuous woman, in pure youth,
May be delivered to distress and shame.
Such fate was hers."*

And Patmore, too, in his *Angel in the House!* (book i. canto xi., *The Daughter of Eve*):—

"Her first crime was unguarded love,
And all the rest, perhaps, despair.

. . . .

Oh, sad one, with no more a name
Or place in all the honoured host
Of maiden and of matron fame,
Grieve on; . . .
Good is thy lot in its degree;
For hearts that verily repent
Are burdened with impunity
And comforted by chastisement.
Sweet patience sanctify thy woes!
And doubt not but our God is just,
Albeit unscathed thy traitor goes,
And thou art stricken to the dust.

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* *The Excursion* · *The Churchyard.*

> That penalty's the best to bear
> Which follows soonest on the sin;
> And guilt's a game where losers fare
> Better than those who seem to win."

Paley thus concludes his chapter on "Seduction":—"Upon the whole, if we pursue the effects of seduction through the complicated misery which it occasions, and if it be right to estimate crimes by the mischief they knowingly produce, it will appear something more than mere invective to assert that not one-half of the crimes for which men suffer death by the laws of England are so flagitious as this." *

And to the same effect (indeed, is there not a suspicious similarity in one of the sentences?) writes George Eliot:—

"I'd sooner (said Adam) do a wickedness as I could suffer for by myself, than ha' brought *her* to do wickedness; . . . and all for a bit o' pleasure, as, if he'd had a man's heart in him, he'd ha' cut his hand off sooner than he'd ha' taken it. What if he did not foresee what's happened? He foresaw enough: he'd no right to expect anything but harm and shame to her. . . . No, there's plenty o' things folks are hanged for not half so hateful as that; let a man do what he will if he knows he's to bear the punishment himself; it isn't half so bad as a mean, selfish coward, as makes things easy t' himself, and knows all the while the punishment 'll fall on somebody else." †

That "men are as frequently sinned against as sinners" in *this* respect, and that "women are as often the seducers as the seduced"—these statements (as Helps suggests) are sometimes made by men in extenuation of their own and their friends' sensuality. But these statements are as contemptible as they are false. If the 'women' here hinted at and intended are women whose moral principles have not yet been undermined or contaminated by the evils of a polluting society, or by temptations directly held out to them

* *Moral Philosophy*, book iii. part iii. chap. 3. † *Adam Bede.*

by others to go astray, then the insinuation is utterly false. This all honest men must allow: this all men of any knowledge of the world must admit. If, on the other hand, the 'women' here intended be women who have already "fallen," or who have been much thrown, unfortunately for themselves, into evil companionship—into the companionship of those who have already fallen, no matter whether these be men or women, then the allegation loses all its force, all its sting. The woman who corrupts any one else, and who tries to undermine his or her virtuous principles, has already been seduced herself either directly by a man, or indirectly by him—by a woman whom a man has seduced. And does not the knowledge of this terrible fact—that women, once demoralized, may become to others the most dangerous of friends, the most ruinous of enemies—aggravate immensely, rather than extenuate, the dastardly crime of seduction? For does it not thus become clear that no human eye can see to what a frightful distance—unknown, unthought of—the effects of the first crime may reach? Is not the fearful fact that a woman, once fallen—she who was once so innocent, so gentle, so trusting—may become in turn herself a wanton temptress, a temptress to man—yes, even a temptress to woman—is not this fearful fact, I ask, sufficient to make any man pause—ay, pause for ever—before committing a sin, the evil effects of which may be thus, as has been shown, infinite, measureless, incalculable?

But more than this: if even the truth of the insinuation be admitted, what follows? What but that man, glorying in his manhood—man, strong, brave, self-controlled, should all the more exert himself to support and protect his fair young sister, who (for argument's sake we are admitting it) is no less weak, no less prone to err, no less sensually disposed than himself? To what purpose man's assumed greater mental powers, to what purpose his courage and force of character, if, forsooth, because his sister is weak and sinful, he, too, must be equally weak, equally sinful? Ought not men to help with all their strength to bring

women out of the fathomless depths of moral and physical degradation in which so many tens of thousands of them are grovelling, in place of participating with them in their sin, and, as far as lies in their power, helping to keep them in their miserable, painful state, to all eternity!

Revealed RELIGION OPPOSED TO SENSUALITY.

So far we have, I may say, almost altogether waived the religious aspect of the question we have been discussing. Yet all who profess themselves Christians, even in the widest acceptation of the word, must acknowledge that God the Father (how many thousands of years have passed away since then!) proclaimed the commandment, "Thou shalt not commit adultery," * and that God, His Son, eighteen and a half centuries ago, explained to us what "adultery" signifies, enlarging, and spiritualizing, and intensifying, and "fulfilling" this as well as all the other commandments—condemning not merely the impure act, but even the unchaste thought and lascivious look. For "Whosoever," He declares,† "looketh on a woman to lust after her, hath committed adultery with her already in his heart." Thus *sensuality of every description is opposed to Christ's commands. Every kind of vice He has forbidden* by thus striking at the very root of vice itself—the unlawful lustful desire. In forbidding adultery, God hath forbidden fornication also; for the two vices are of the same *kind*: it is in *degree*, and in degree only, that they differ. Adultery is "the violation of the marriage bed;" fornication "the incontinence of unmarried persons." Both vices alike are sins of the flesh; both produce misery and remorse in others; and in the perpetrators a demoralization of their whole selves, and an augmentation of the strength of those very passions from which these vices spring. Both engender heartlessness and cruelty and selfishness, and indifference to the sufferings of others: of each vice, of fornication and adultery alike, it can be truly said—

* Exod. xx 14. † Matt. v. 25.

"Och! it hardens a' within,
And petrifies the feeling!"

And each is alike forbidden again and again in the Bible, and that too most emphatically.

In the Decalogue, no doubt, the minor of the two sins is not spoken of by its own special name. Neither are lies, drunkenness, forgery, blasphemy, and other manifest crimes. Nevertheless, these sins, even though not directly mentioned, are all implied and included in the Ten Commandments, for these, when fully explained and properly understood, can be shewn, I believe, to embrace *all* our duties—our duty towards God and our duty towards our neighbour.

However, lest there should be any doubt in your minds as to my views here expressed, namely, (i.) that the greater includes the lesser sin, and (ii.) that the whole duty of man can be deduced from the Ten Commandments, I beg to observe that, quite independently of these inferences or statements, fornication is clearly a sin, it being repeatedly forbidden, and that by its own name, in both the Old and New Testaments. Does not our very Saviour Himself class fornication along with certain universally acknowledged crimes and vices of the blackest dye—universally acknowledged, at least, in all civilized countries? "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things," continues the Grand Authority of all authorities, "these are the things which defile a man." *

* Matt. xv 19, 20. *Cf.* also the following passages from the Bible, bearing on sensuality:—

"The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, &c.; remove thy way far from her, and come not nigh the door of her house; lest, &c., thou mourn at the last, when thy flesh and thy body are consumed."—Prov. v. 3, 4, 8, 11.

"Keep thee from the evil woman, and lust not after her beauty, &c. for by means of a whorish woman a man is brought to a piece of bread."—Prov. vi. 24–26.

Furthermore, "The Gospel," observes Jeremy Taylor, "hath added two arguments against uncleanness which were never before used, nor, indeed, could be. Since God hath given the Holy Spirit to them that are baptized, and rightly confirmed and entered into covenant with Him,

"I discerned, &c., a young man void of understanding, &c.; and there met him a woman with the attire of an harlot, &c.; and he went after her straightway, as an ox goeth to the slaughter."—Prov. vii. 7, 10, 13, 21, 22; ix. 13–15.

"The mouth of a strange woman is a deep pit: he that is abhorred of the Lord shall fall therein."—Prov. xxii. 14; xxiii. 27, 28; Eccles. vii. 26.

"Give not thy strength unto women, nor thy ways to that which destroyeth kings."—Prov. xxxi. 3.

"God gave them over to a reprobate mind, &c.; being filled with all unrighteousness, fornication," &c.—Rom. i. 28, 29.

"Let us walk honestly as in the day, not in chambering and wantonness," &c.—Rom. xiii. 13.

"Know ye not that ye are the temple of God? &c. If any man defile the temple of God, him shall God destroy."—1 Cor. iii. 16, 17; vi. 19, 20

"It is reported commonly that there is fornication among you, &c.; I wrote unto you not to company with fornicators, &c. I have written unto you not to keep company, if any man that is called a brother be a fornicator; with such an one no not to eat."—1 Cor. v. 1, 9, 11.

"Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived, neither fornicators, &c. Now the body is not for fornication, but for the Lord, &c.; your bodies are the members of Christ. Shall I then take the members of Christ and make them the members of an harlot? God forbid: what? know ye not that he which is joined to an harlot is one body? &c.; flee fornication; every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body."—1 Cor. vi. 9, 10, 13, 15, 16, 18, 19, 20. *Cf* also 1 Cor. x. 8.—"Neither let us commit fornication," &c.

"I fear, &c., my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed."—2 Cor. xii. 20, 21.

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness," &c.—Gal. v. 19.

"But fornication and all uncleanness, &c., let it not be once named amongst you, as becometh saints, &c.; because of these things cometh the wrath of God upon the children of disobedience."—Eph. v. 3, 6.

"Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, &c.; put off filthy communication out of your mouth"—Col. iii. 5, 8.

"Whoremongers, &c., God will judge."—Heb. xiii. 4.

our bodies are made temples of the Holy Ghost, in which He dwells; and therefore uncleanness is sacrilege, and defiles a temple. It is St. Paul's argument, 'Know ye not that your body is the temple of the Holy Ghost?' * and 'He that defiles a temple, him will God destroy. Therefore glorify God in your bodies;' † that is, flee fornication. To which, for the likeness of the argument, add, that 'our bodies are members of Christ; and therefore, God forbid that we should take the members of Christ and make them members of a harlot.' So that uncleanness dishonours Christ and dishonours the Holy Spirit; it is a sin against God, and, in this sense, a sin against the Holy Ghost."

"The next special argument which the gospel ministers, especially against adultery, and for the preservation of the purity of marriage, is, that marriage is by Christ hallowed into a mystery, to signify the sacramental and mystical union of Christ and His Church.‡ He, therefore, that breaks this knot, which the Church and their mutual faith have tied, and Christ hath knit up into a mystery, dishonours a great rite of Christianity, of high, spiritual, and excellent signification."—(*Holy Living*, chap. ii. sect. iii.)

And again, a little earlier in the same chapter (*Of Christian Sobriety*), he adds—

"But the, &c., and the whoremongers, &c., shall have their part in the lake which burneth," &c.—Rev. xxi 8

"This is the will of God concerning you, even your sanctification, that ye abstain from fornication."—1 Thess. iv 3.

Indeed, so great stress is laid in the Bible upon the avoidance of this sin, that the formularies of the Church, equally in Ireland and England, America and the Colonies, direct that there "be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays," and at other times also, the Litany, of which the eighth verse, with its earnest response, is especially directed against it:—"*From fornication and all other deadly sin, and from all the deceits of the world, the flesh, and the devil,*"—"*Good Lord, deliver us.*" Compare, too, with the foregoing the rehearsal, and the solemn response thereto, of the seventh commandment in the Communion Service. See the Preface, pp. xii., xiii.

* 1 Cor vi. 19 † 1 Cor. iii. 17. ‡ Eph. v 32.

"It (sensuality) is most contrary to the state of a Christian, whose life is a perpetual exercise, a wrestling and warfare, to which sensual pleasure disables him, by yielding to that enemy with whom he must strive, if ever he will be crowned. And this argument the Apostle intimated: 'He that striveth for masteries is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible.' *

"It is by a certain consequence the greatest impediment in the world to martyrdom: that being a fondness, this being a cruelty to the flesh; to which a Christian man, arriving by degrees, must first have crucified the lesser affections: for he that is overcome by little arguments of pain, will hardly consent to lose his life with torments." †

But, perhaps, some one may object that "FORNICATION WAS, AT ALL EVENTS, COMMON ENOUGH IN THE OLD TESTAMENT TIMES;" that "Abraham and Jacob, for example, did not apparently think it any harm to have *MORE WIVES THAN ONE*." "*And then look at Solomon* with his 'seven hundred wives' and his 'three hundred CONCUBINES'!"—and more to the same effect.

Well, in reply let me observe, that (i.), in the first place, the suggestion that the Old Testament favours *fornication* is truthless ‡—however much, for the "hardness of their hearts" (*cf.* Mark x. 5, 6), it may appear to tolerate *concubinage* and *polygamy*. "Tolerate," I say, at most—for neither custom ever had God's sanction, while misery and misfortune always accompanied and followed in the track of each. And then (ii.), in the second place, the suggestion, independently of its falsehood, has nothing to do with the question at issue, since with the moral conduct or social habits of Abraham, Jacob, or Solomon, you, whom I am now addressing, are certainly not practically concerned.

* 1 Cor. ix. 25.

† Holy Living, chap. ii. sect. 1.

‡ *Cf.* the texts from Old Testament on pp. 77, 78, 79, and 80 (footnotes).

Let us just for a few moments examine each of these statements in detail.

(i.) Now, first of all, *concubinage* and fornication are totally different things. While the common courtesan—

> "Yon harlot wooing all she meets,
> Herself from morn to night, from night to morn,
> Her own abhorrence"— *

is, from the circumstances of the case and the conditions of society, a truly "unfortunate" being—despised, loveless, unloved, the concubine, on the other hand, was almost a second wife, with her own rights and privileges, and a fully recognised and established position of her own in society †

* Cowper—*Truth.*

† "The difference between wife and concubine was less marked among the Hebrews than among us, owing to the absence of moral stigma. The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife towards the same man The difference probably lay in the absence of the right of the *libellus divortii*, without which the wife could not be repudiated With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen xxii. 24; 1 Chron i 32), and their position and provision would depend on the father's will (Gen. xxv 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1) a Hebrew girl bought of her father; (2) a Gentile captive taken in war; (3) a foreign slave bought; or, (4.) a Canaanitish woman, bond or free. The rights of (1) and (2.) were protected by the law (Exod xxi 7; Deut. xxi. 10-14), but (3) was unrecognised and (4) prohibited Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judges xx). The ravages of war among the male sex or the impoverishment of families might often induce this condition The case of (1.) was not a hard lot (Exod xxi.) The provisions relating to (2.) are merciful and considerate to a rare degree, but overlaid by the Rabbis with distorting comments. In the books of Samuel and Kings, the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 Kings ii. 22). To seize on royal concubines for

And, secondly, fornication is undoubtedly sinful, and always was so, ever since the divine institution of marriage long ages ago. To concubinage and polygamy, on the other hand, at the time that these customs prevailed extensively among the Israelites, before the rise of Christianity, there was no law of God or man clearly opposed. Now there is. Let, then, the idea that there is any similarity, in this respect, between fornication and concubinage, or polygamy, depart from your minds, for it is purely illusory.

That polygamy and concubinage were practised by the Jewish Patriarchs both before and after the time of Moses is beyond all dispute. And there were doubtless good reasons for tolerating these customs in those early ages. But there are certainly none now. On the contrary, a multiplicity of wives or concubines has nothing whatever to recommend it to our judgment, while there are the gravest possible objections to it.* Husbands, wives, children—in

his use was thus an usurper's first act. Such was probably the intent of Abner's act (2 Sam. iii. 7), and similarly the request on behalf of Adonijah was construed (1 Kings ii. 21–24)."—*Smith's Concise Dictionary of the Bible · Article,* "*Concubine.*"

* "The equality in the number of males and females born into the world," observes Paley, "intimates the intention of God that one woman should be assigned to one man; for if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any, which could never be the order intended." ["This equality" (of males and females born into the world) "is not exact," he adds in a footnote. "The number of male infants exceeds that of females, in the proportion of nineteen to eighteen, or thereabouts; which excess provides for the greater consumption of males by war, seafaring, and other dangerous or unhealthy occupations."]

"It seems also a significant indication of the Divine will," he continues, "that He at first created only one woman to one man. Had God intended polygamy for the species, it is probable He would have begun with it; especially as, by giving to Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress.

"Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies amongst the wives of the same husband; distracted affections, or the loss of all affection, in the husband himself; a voluptuousness in the rich, which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility both of mind and body which have

other words, the entire community—lose much, and gain no advantages whatever, in the countries where it obtains.

Neither polygamy nor concubinage, it may be observed, has been *expressly* forbidden in the New Testament. This arises most probably from the fact that, during our Saviour's ministry, there was no necessity for making any express laws upon the subject, as neither custom was at that time in vogue among the Jews. But surely, as Paley observes:—"The several passages, in St. Paul's writings, which speak of marriage, always suppose it to signify the union of one man with one woman. Upon this supposition he argues, Rom. vii. 1, 2, 3." . . . "And when the same Apostle permits marriage to his Corinthian converts, he restrains the permission to the marriage of one husband with one wife." (*Vide* 1 Cor. vii. 1, 2; also Mark x. 7, 8.)

long characterised the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into mere instruments of physical pleasure to the other half, neglect of children, and the manifold and sometimes unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing, for the question is not, whether one man will have more children by five or more wives than by one, but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of the children when produced, and the sending of them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for, and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents."—*Mor. and Polit. Philos.*, book iii. part iii. chap. 6.

When Paley states that the community gain nothing in the article of population, he goes on to explain:—"Nothing, I mean, compared with a state in which marriage is nearly universal. Where marriages are less general, and many women unfruitful from the want of husbands, polygamy might at first add a little to population, and but a little; for as a variety of wives would be sought chiefly from temptations of voluptuousness, it would rather increase the demand for female beauty than for the sex at large. And this *little* would soon be made less by many deductions. For, first, as none but the opulent can maintain a plurality of wives, where

And again, writes Paley:—"The words of Christ (Matt. xix. 9) may be construed by an easy implication to prohibit polygamy; for if 'whosoever putteth away his wife and *marrieth* another committeth adultery,' he who marrieth another *without* putting away the first is no less guilty of adultery, because the adultery does not consist in the repudiation of the first wife (for however unjust or cruel that may be, it is not adultery), but in entering into a second marriage during the legal existence and obligation of the first."

(ii.) And then, even granting, for argument's sake, that polygamy and concubinage *were* allowed under the patriarchal and Mosaic dispensations, many things, be it remembered, were then allowed, and even commanded, which are not allowed or commanded now.* In how many respects are the Jewish religion and Christianity

polygamy obtains the rich indulge in it, while the rest take up with a vague and barren incontinency. And, secondly, women would grow less jealous of their virtue when they had nothing for which to reserve it but a chamber in the harem; when their chastity was no longer to be rewarded with the rights and happiness of a wife, as enjoyed under the marriage of one woman to one man. These considerations may be added to what is mentioned in the text concerning the easy and early settlement of children in the world."

Cf. the following passage from the *Manual of Practical Hygiene*, by the late Dr. E A. Parkes (Professor of Military Hygiene in the Army Medical School, Netley)—"The effect" (of prostitution) "on the individual man is disastrous, even if he escape venereal disease. . . . In polygamy, it is well known that our common notion of a great number of wives is erroneous; a stop is put by the expense, and in the polygamous nations the majority of men have only one wife. Whenever station or riches enable a man to have more, he pays for his gratification by an enfeebled health and by a degenerate offspring."

* *Cf.* "The laws given from God by Moses as touching ceremonies and rites do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth."—*Articles of Religion, VII.*, "*Of the Old Testament.*"

It is different, however, I may add, with the laws relating to *morals*, for, as the article above alluded to goes on to say:—

"Yet, notwithstanding, no Christian man whatsoever is free from obedience to the commandments which are called moral"

These moral commandments, however, had been given, and were bind-

widely different from each other! What, for example, have we to do with the blood of goats and of rams, or with the slaughter of turtledoves and pigeons, or with the Jewish laws relating to retaliation, food, purifications, &c.? What purpose of ours will a "scapegoat" serve? or "the censer full of burning coals of fire," and "the sweet incense beaten small"?* Will *they* help to save *us*, or make *our* peace with God? These and such-like rites and ceremonies found their place in Judaism; but it is only "a broken and a contrite heart" that God loves now: "it is mercy and not sacrifice" that He chooses now to have. This is all He now asks from us—all He has asked, ever since that

> "Happy morn
> Wherein the Son of Heaven's eternal King
> . . . .
> Our great redemption from above did bring."†

Ever since that glorious morning, when the "Heaven-born Child" came on earth, "in great humility," to "open the kingdom of heaven to *all* believers," these rites and ceremonies and sacrifices underwent a total, a fundamental change. They became from thenceforward no longer necessary—no longer essential in the worship of God. The slaughter of rams and goats and pigeons ceased then to be required of us. for did not "Almighty God, of His tender mercy, give us His only Son Jesus Christ to suffer death upon the cross for our redemption"? He it was who then "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."‡ Thenceforward we had but to worship our God "in spirit and in truth." The old code of laws then died away, or was enlarged and spiritualized in its meaning and differently understood. It was the circumcision of the heart's evil affections, and no longer that of the flesh, which then began

ing upon men from the beginning—centuries and centuries before their solemn publication by Moses on Mount Sinai.

* Lev xvi. 12. † Hymn on the Nativity.

‡ Isa. liii. 5.

to be required of men. It was, in short, the *spirit*, and not the *letter*, which thenceforward became of importance to us.* Old things passed away, giving place to new. And even so it is in regard of all the civil and social usages and customs of the Old Testament times. With these *we* have no concern further than as they are matters of historic interest to us. What Abraham or Solomon did in the matter of their wives or concubines appertains not to us. *They* lived under one code of laws, *we* under another; and, so far as their family relations are concerned, we are certainly not called upon to regard as our models and examples either the one or the other of them.

So far for *revealed* religion on the subject of sensuality.

Natural, AS WELL AS REVEALED, RELIGION OPPOSED TO SENSUALITY.†

Natural religion forbids it likewise. Heathen philosophers, historians, and poets, men who had never heard of even the name of our Saviour; who were blessed with no trustworthy knowledge about the immortality of the soul and life everlasting; who had no eternal happiness to look forward to as a sure reward for their having led a virtuous life on earth, no eternal misery to expect as a sure punishment for their having been weak, and dissipated, and selfish, even these were loud in their admiration of chastity and in their denunciation of sensuality. And must we not regard

* As an illustration of the proneness of the Jews to attend to the actual *letter* of the Divine commands, I may mention the use to which they put the *phylacteries* (called *tephillin* by the Jews of the present day), or pieces of parchment inscribed with the passages in Deut. vi. 4-9, xi. 13-21; Exod. xiii. 2-16. These were literally worn by them on the forehead and left arm, in accordance with the injunctions of Exod. xiii. 9. How many people are we all acquainted with who attach more importance to the accidentals than to the essentials of their worship, and display their zeal and religion rather in the shape of a garment, or the exactness of the proportion of the mint or anise or cummin which they are obliged to pay, than in those "weightier matters of the law, judgment, mercy, and faith"!—thus ever straining off gnats, while often swallowing camels.

† *Cf. Nunquam aliud Natura, aliud Sapientia dicit.*—Juvenal xiv. 321.

as the outcome of natural, unrevealed religion such expressions of opinion? Numerous passages in the classical authors will probably suggest themselves to you touching the beauty of chastity, and the vile, pernicious, odious character of vice. In the Æneid, vi. 612 (for example), adulterers are represented as undergoing in the infernal regions the most dreadful punishments. Parricides, traitors, and other malefactors, are all classed in the same category with them. And how terrible is the torture which Tityos and Pirithous are represented as suffering in consequence of their having yielded to their unchaste desires!—

Incontinentis nec Tityi jecur
Relinquit ales, nequitiæ additus
Custos; amatorem trecentæ
Pirithoum cohibent catenæ.
—*Hor.*, Od. iii. 4, 77.

How beautiful, on the other hand, is the description given by this same poet of the virtuous character obtaining among the roving Scythians and wild, unpolished Getæ!—

Dos est magna parentum
Virtus, et metuens alterius viri
Certo fœdere castitas,
Et peccare nefas, aut pretium est mori
—Od iii 24, 21.

In Cicero, Cat. ii. 2, in Euripides, Hip. 653, and in Juvenal, *passim*, there are numerous similar sentiments appertaining to the excelling fairness of virtue and the hateful nature of sensuality.

In the following passage Jeremy Taylor draws attention to the low esteem in which adulterers were held in very early times long preceding the dawn of Christianity:—"Add to all these" (*i.e.*, the other "evil consequents of uncleanness") "the public dishonesty and disreputation that all the nations of the world have cast upon adulterous and unhallowed embraces. Abimelech, to the men of Gerar, made it death to meddle with the wife of Isaac; and Judah condemned Thamar to be burnt for her adulterous conception;

and God, besides the law made to put the adulterous person to death, did constitute a settled and constant miracle to discover the adultery of a suspected woman,* that her bowels should burst with drinking the waters of jealousy. The Egyptian law was to cut off the nose of the adulteress, and the offending part of the adulterer. The Locrians put out both the adulterer's eyes. The Germans (as Tacitus reports) placed the adulteress amidst her kindred naked, and shaved her head, and caused her husband to beat her with clubs through the city. The Gortynæans crowned the man with wool, to shame him for his effeminacy; and the Cumani caused the woman to ride upon an ass, naked and hooted at, and for ever after called her by an appellative of scorn, 'a rider upon the ass;' all nations, barbarous and civil, agreeing in their general design of rooting so dishonest and shameful a vice from under heaven." †

Thus *natural* as well as revealed religion is altogether opposed to sensuality.

All this and more to the same effect does our Reason, assisted by our reading and experience, tell us concerning the evil nature and evil consequences of sensuality. Our conscience (or reason) naturally, therefore, as I promised to explain to you, emphatically declares itself an enemy to *every phase* of this soul-destroying vice.

Fornication, therefore, so far as pertains to the *conscience* (or *reason*), is *not* natural, but, on the contrary, *un*natural.

SECTION V.—IS FORNICATION NATURAL AS FAR AS PERTAINS TO (C) *Self-Love?*

Let us now see what self-love—the third and last portion of man's nature of which we have to treat—has to say upon the subject.

Self-love's observations will be very few, but they will be grave and impressive. "You surely," it will urge upon us, "surely will not, for the sake of *any* sensual pleasure,

* Num v 14. † Holy Living, chap. ii. sect. 3.

commit an act which will grievously offend your conscience and provoke its unsparing hostility; dim the clearness of your moral perception; injure, possibly to an irreparable extent, your body; do widespread, grievous harm to others; and, in addition to all this, displease and offend your God. I have no doubt," our self-love will continue, "that the cries of your lusts are loud and importunate; but why not stifle their clamours, and boldly and sternly say 'No!' to them, like men? What to *me*," enlightened, reasonable self-love will reiterate, "are all the pleasures which their sinful gratification can confer? *I* want no fleeting, unsubstantial enjoyments, if they must be accompanied by sin and shame. Earthly enjoyments, no doubt, I do desire, but they are not those unnatural, sinful enjoyments to which the laws of God and the promptings of one's higher nature are equally opposed: they are not those derived from the unlawful gratification of the carnal appetites, but those pure and lasting delights which arise from the cultivation of the intellect; from the sense of duty honestly performed; from the prospect, in due season, of a happy wedded life; and the peaceful feeling that conscience and I, myself, are being treated with due obedience and respect. Virtue, 'the only amaranthine flow'r on earth,' * *we* choose to cultivate; not Vice, that hideous, baneful, noxious weed. Act," self-love will continue, "manfully, and then *we* shall be contented. Become your own masters, that is, the masters, not the slaves, of your passions. And keep continually looking upward and onward and forward to those unspeakable joys beyond the grave which never fade or pass away.

"Pleasures—carnal, short-lived, forbidden pleasures, who in his senses will care to procure them, if the enjoyment of them will both interfere with his purest happiness here, and, worse still, may debar him from happiness hereafter? What are they even at the best," † self-love will inquire,

* COWPER, *The Task*, Book iii.

† "Methinks, Lindamor," writes the Hon. Robert Boyle, "most of these transitory goods that we are so fond of may not be unfitly resembled to

"when compared with the future happinesses of eternal life? And does not even Jesus Christ Himself direct our attention to their comparative insignificance, when He comes in His Sermon on the Mount * to speak to us about them?—'And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' It is simply madness," persists self-love, "to place any pleasure which this short life can afford in the same category with eternal happiness. 'How miserable and wretched things you are,' it may with justice tauntingly exclaim to us,

> 'How miserable
> And wretched things you are, that, for an hour
> Of pleasure here, would make a desperate sale
> Of all your right in happiness hereafter!'" †

Self-love accordingly (and what more natural?), as well as conscience, declares itself the bitter enemy of sensuality.

SECTION VI.—CONCLUSION.

FORNICATION IS *not* "NATURAL." CHASTITY *is* "NATURAL."

Thus, as I have shown to you, the best and noblest principles of our nature—our *conscience* (or *reason*) and *self-love*—are utterly opposed to fornication. In fact, *no part of our nature is in favour of unlawful carnal gratification except the*

the sensitive plant which you have admired at Sion Garden; for as, though we gaze on it with attention and wonder, yet when we come to touch it, the coy, delusive plant immediately shrinks in its displayed leaves, . . . so these objects that charm us at a distance, and whilst gazed upon with the eyes of expectation and desire, when a more immediate possession hath put them into our hands, their former lustre vanishes, and they appear quite different things from what before they seemed."

* Matt. v. 29, 30. † *The Virgin-Martyr.*

lusts themselves, which, as we have seen, form but one, and that the inferior—the *de jure* subordinate—portion of it. And these lusts should therefore, being inferior, be regarded simply as nothing when they impel us to do anything in direct disobedience to the dictates of our nature's avowedly superior parts, conscience (or reason) and self-love.

Fornication is, therefore, *not* natural, but UNNATURAL—the thing which was to be proved.

Were fornication, indeed, "natural," it could not be evil; for "nothing is evil which is according to nature." *

Chastity, on the other hand, *is* "natural;" for chastity is in strict accordance with our nature's great, properly-governing, component parts, conscience, or reason, and self-love.

In fine, to sum all up:—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" †—these things, and these things only, are NATURAL

* *M. Aurelius Antoninus*, ii 17. Was Cardinal Newman thinking of this passage when he wrote, in almost the very same words (*Lectures on University Subjects*, p 73)—"No action from and according to nature can in itself be evil"?

† Phil. iv. 8

CHAPTER II.

CONSIDERATION OF THE SECOND GREAT CLASS OF FALSE ARGUMENTS IN DEFENCE OF IMMORALITY: THAT "IT IS A MATTER OF NO GREAT CONSEQUENCE WHETHER ONE EXCEEDS A LITTLE IN HIS YOUTH OR NOT:" THAT "ALL YOUNG MEN DO SO:" AND "WHAT HARM DOES IT DO THEM?" AND "WHAT OF MARRIAGE? IS NOT MARRIAGE CONDUCIVE TO ONE'S HEALTH—CONTINENCE INJURIOUS TO IT?"

SINCE we are assured by our Saviour—and that, too, very clearly (Matt. xii. 36)—"that every idle word that men shall speak, they shall give an account thereof in the day of judgment;" and since we cannot but be aware, even without any revelation, of the possible evil which "a word at random spoken," or a phrase calculated to whiten sin, may bring about, it is astounding to think how utterly careless we so frequently are both in the sentiments we express, and the words in which these sentiments are clothed.

To illustrate my meaning, let us take the sentiments at the head of this chapter. How often have I heard these introduced in conversation, with vacant laugh, even by persons who might otherwise have been supposed to possess more refinement and to be inspired with chaster views as to the tone of conversation which ought to characterize, in mixed society, the Christian gentleman!

Now, should any of my readers feel disposed to indulge in the gratifying delusion—for, of course, it is nothing more—that "it is quite time enough to settle down and become steady by and by;" that "youth is the proper season for enjoyment, for being 'wild' and 'jolly' in" (as if, forsooth, to be "jolly," "wild," extravagant, sinful, debauched, and happy were all synonymous terms!), "the period 'for sowing one's wild oats,'" &c., I beg to draw his attention to the four following considerations, trusting that they will

tend to show him how extremely absurd and flimsy are these sentiments as an excuse for sensuality.

(I.) *In the first place*, sensuality, whether indulged in in youth or in middle or old age, is sinful, and therefore ought not, under any circumstances, to be indulged in by those—no matter whether young men, middle-aged, or old—who wish to "keep God's holy will and commandments."

(II.) *In the second place*, during the process of sowing his wild oats, he, this wilful transgressor, this deliberate offender, may contract such a taste for sin that he may not find it by any means so easy or so agreeable as he presupposes to cast off its yoke whenever he is pleased to think reformation desirable or necessary. "How many instances are there in which men feel, and own, and cry aloud under the chains of vice with which they are enthralled, and yet which they will not shake off?" *

> "Think'st thou there is no tyranny but that
> Of blood and chains? The despotism of Vice—
> The weakness and the wickedness of Luxury—
> The negligence, the apathy, the evils
> Of sensual Sloth—produce ten thousand tyrants,
> Whose delegated cruelty surpasses
> The worst acts of one energetic master,
> However harsh and hard in his own bearing." †

Let him bear in mind that it is an entirely impossible thing for any one to emerge altogether unscathed from a

* Bishop Butler, Sermon iii., *Upon Human Nature.*

† BYRON, *Sardanapalus*

And *cf* . . . . . *Neque amissos colores*
Lana refert medicata fuco,
Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.—*Hor.* Od iii. 5, 27.

Mr. Samuel Warren, in *Ten Thousand a Year*, when commenting upon the character of Mr Aubrey, thus refers to the indelible stains which dissipation indulged in in youth leaves behind upon a man's character:—"Mr. Aubrey" (the author writes) "had not, with too many possessed of his means and station, entered, just at the dawn and bloom of manhood, upon that course of dissipation which is a sure and speedy means of destroying 'the freshness of thought and of feeling' which 'never again can be theirs,' and inducing a lowered tone of feeling and a callousness which some seem to consider necessary to enable them to pass through life easily and agreeably."

career of gross wickedness. "He that toucheth pitch shall be defiled therewith;" and all who give themselves up at any time to sinful indulgences must, whether they like it or not —this is simply a fact—receive wounds to their moral nature which can never be wholly cured, taints and stains and bitter memories which they must carry with them even to their graves. The "past who can recall, or done undo?"* Actions end in habits; and habits, once formed, become an essential part of one's character. Everything that one does, whether good, bad, or indifferent, leaves its impression on his character—an impression which, whether one chooses to believe it or not, can never be wholly effaced. And indeed is it not only reasonable to suppose that our Creator, however "gracious and merciful, long-suffering, and of great goodness," will not grant absolute pardon to, but rather will punish, either in the future state or in this, or even in both, those who give loose reins to their passions in their golden, youthful prime, and advisedly, one might say, reserve only for His service whatever may be left of an ill-spent life?

(III.) And again, *in the third place*, he may not only have become thoroughly degraded and debased himself, but (fearful reflection!) he may also find, to his intense grief, possibly even to his extreme surprise, that he has been the means of corrupting the character and undermining

* *Paradise Lost*, book ix 926.

Cf. "There is a judgment ever going on in this life, and by an eternal law of our moral being, working itself out in its inevitable issues even here, and giving us now, and not only hereafter, the just reward of our deeds. 'Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.' This, my friends, is going on now, moment by moment; with you, with me, in all we think, and do, and say; whether we know it or not, care about it or not; and we here at this moment are in the actual totality of our moral, and intellectual, and spiritual natures, the precise result of the acts, and thoughts, and prayers, and efforts of all our past lives. I know this is a tremendous thought, but there is no evading the fact of it."—*Extract from a Sermon by the Bishop of Rochester, preached at St. Mary's, Oxford, on May 11, 1879.*

the good principles of others who had been unfortunately influenced and led astray by his evil example, or were more or less associated with him in scenes of early vice. Let him remember, then, that even though, through the Divine mercy and an unusually large proportion of recuperative force, moral and physical, possessed by himself, he may have been himself enabled to pause, and repent, and turn from his evil ways before it was too late, nevertheless others, who may have lost their self-respect and inward peace of mind and good name in consequence of his once polluting society, may *never* succeed in disentangling themselves from the network of sin, never unlearn the lesson taught to them by him; and that they may accordingly pass through this life — and all through *his* fault — mischievously, uselessly, and unhappily (for "the way of transgressors is hard"), and, even after they have "shuffled off this mortal coil," be made to undergo everlasting punishment. It is impossible, let him bear in mind, to indulge in sin without influencing for evil others.* Everything—everything, good or bad—that a man does has some effect upon some one or

* This fact—for fact beyond all doubt it is—will suggest an answer to another fallacious extenuating argument which I have heard brought forward in defence of fornication by one who had argued himself into believing it innocent.—"WELL, BUT I DON'T WANT OTHERS TO COPY ME; OTHERS MAY DO AS THEY LIKE, ONLY LET *me* DO AS *I* LIKE. I DON'T WANT TO INJURE ANYBODY." Let my readers remember that they *must* injure others, whether they like it or not, if they themselves act badly.

Cf. "A light-hearted lad passes through a wood, and thoughtlessly strikes a young oak sapling. The scar heals over, but when that tree is cut down a thousand years afterwards, that blow is written on its heart. As heedlessly he puts the first thought of impurity into the soul of another, innocent up to that moment, and, owing to that thought perhaps, that soul is lost. And how terrible will it be for him on the day of judgment, when the poor lost soul is led in bound by the cruel fetters which impurity has cast around him, to be told 'Thou art the man.' . . .

"A lad once showed to another a book full of words and pictures of impurity. He only had it in his hands for a few moments. Later on in life he held high office in our Church, and years and years afterwards told a friend that he would have given half he possessed had he never seen it, for its impure images, at the most holy times, would sometimes arise unbidden to his mind."—*Sermon by the Rev. R. G. Bulkeley* (already referred to in footnote on p. 48).

another in the world; nor from this his power of influencing others, for good or for evil, is it possible for man to escape. Connected and bound up together as we are, by innumerable, infrangible bonds, it is simply impossible, I repeat, for any one to act badly without injuring in some way or another somebody else. Whether you like it or not, others will be influenced for better or worse by *your* behaviour.* I once heard a distinguished clergyman (now one of the most eminent members of the Episcopal Bench in England) say from the pulpit, that "Nobody ever went to hell without dragging some one else along with him." "Nothing," writes Mr. J. S. Mill (in his essay on *Theism*), "takes place in the world of our experience, without spreading a perceptible influence of some sort through a greater or less portion of nature, and making, perhaps, every portion of it slightly different from what it would have been if that event had not taken place" And again (in his essay on *Nature*), "One bad action leads on to another, both in the agent himself, in the bystanders, and in the sufferers. All bad qualities are strengthened by habit, and all vices and follies tend to spread." Similarly, George Eliot in *Adam Bede* :— "I've seen pretty clearly" (said Adam), "ever since I could cast up a sum, as you can never do what's wrong, without breeding sin and trouble, more than you can ever see It's like a bit o' bad workmanship; you never see the end o' the mischief it'll do. And it's a poor look-out" (he continues) "to come into the world to make your fellow-creatures worse off instead o' better." And again to the same effect, in the

* How much of their misfortune and of the corruption of their state, and the many evils consequent thereon, did the Romans ascribe to crimes committed long centuries before by the early founders of their race!—

> *Sic est acerba fata Romanos agunt,*
> *Scelusque fraternæ necis,*
> *Ut immerentis fluxit ad terram Remi*
> *Sacer nepotibus cruor.*—(*Hor.* Epod. vii. 17)

. . . .

Cf. also . . *satis jampridem sanguine nostro*
Laomedonteæ luimus perjuria Trojæ.—(*Virg.* Georg. i. 501.)

same novel, "You can't" (observed Mr. Irvine) "isolate yourself and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe: evil spreads as necessarily as disease. . . . So does every sin cause suffering to others besides those who commit it." That the sins of fathers will be visited even upon their innocent children's children does not God Himself warn us? In fact, all a father's ailments, whether moral, intellectual, or physical, are transmissible to his children—and transmitted *

(IV) And, *fourthly* and lastly, supposing that the youth

* I have here stated only the general law (as it is with it only the argument is concerned), which is this—that, in general, children inherit their parents' mental, moral, and physical qualities, their virtues and their vices And what more natural? Would it not, indeed, be a very strange thing if, in general, healthy parents should not have healthy children, dull parents dull ones, selfish and self-indulgent parents selfish and self-indulgent children, if brave parents should not have brave children, and so on?

> Fortes creantur fortibus et bonis
> Est in juvencis, est in equis patrum
> Virtus, nec imbellem feroces
> Progenerant aquilæ columbam —(*Hor* Od. iv 4, 29.)

But then, of course, there are innumerable modifying influences and circumstances of all kinds (I had better add), which prevent this general law from having its full effect To deny that men are capable of moral improvement would be, in short, to profess atheism for would not the affectation of disbelief in any modifying and correcting influences be tantamount to affecting disbelief in "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost—the Lord and Giver of life"? Besides this, husbands and wives may be of totally different dispositions and temperaments, and children may take after one parent far more than after the other; or they may even take after their grandfathers or grandmothers more than after either And, then, what shall we say of the effects of education—bringing-up, instruction, example?

> Doctrina sed vim promovet insitam,
> Rectique cultus pectora roborant.

Train up a child in the way he should go (are we not told on good authority?), and he will not depart from it when he becomes old. In fact, we are to a great extent "creatures of habit," as has been very frequently observed And does not universal experience tell us that "habit is a second nature"?

who, according to the hypothesis, is thus weakly yielding up his conscience and self-love to the dominion of the lowest principle of his nature, his blind animal passions, and advisedly defers turning over a new leaf till "to-morrow, and to-morrow, and to-morrow," should die suddenly of heart disease, let us say, or by drowning, or in a railway accident, "cut off even in the blossoms of his sin," * what then? I ask. What then?

> "Be wise to-day; 'tis madness to defer,
> Next day the fatal precedent will plead,
> Thus on, till wisdom is pushed out of life.
> Procrastination is the thief of time,
> Year after year it steals till all are sped,
> And to the mercies of a moment leaves
> The vast concerns of an eternal scene." †

Or supposing that he die not thus suddenly even in an instant, but that he be laid suddenly prostrate with some painfully debilitating illness, such as typhoid or typhus fever or smallpox, for example, or scarlatina, or some other still more painful disease where the surgeon's knife is necessary to relieve—though possibly it may be incapable of restoring to health—the unfortunate sufferer; how in this case, I ask, is it possible for him to collect his thoughts and become religious and sincerely penitent for the first time in his life, when Death's stern angry voice is summoning him away? Who can reflect penitently on the past, and look forward with resignation and prayerfully to the future, when, with torturing spasm and burning brow, he is conscious of little beyond his weakness, of little beyond the pain and agony that thrill through his writhing, wretched frame! or when, to stretch our imagination a very little step further, he may be even in a state of bodily collapse and complete prostration of his mental powers! In short, may not a time come when, mental and bodily vigour being gone, it *is* "too late to mend"?

Treasure up, then, deeply in your young hearts, and let

* *Hamlet*, i. 5. † YOUNG, *Night Thoughts*.

it be a constantly active and restraining principle in your conduct throughout life, the moral of the parable of the Foolish Virgins.*

Let us now proceed to discuss the objection, that "ALL YOUNG MEN DO SO." How often have I heard the falsehood uttered—a falsehood, too, falsely told for the worst of purposes—that "*all* young men exceed the bounds of morality, and addict themselves to the grosser vices of the flesh" that "no young unmarried man ever yet lived an entirely pure and continent life"! and so forth.

Now, *many* men in their youth fall victims, no doubt, to the cravings of the flesh and the temptations of the world, which throng with an especial thickness round about us in the season of our early manhood, but *all* men are not so unfortunate. And I have in my mind's eye at this present moment many old acquaintances, who, as young men, I have the best reasons for believing, lived pure, chaste lives, uncontaminated by the grosser vices which constitute dissipation, viz., drunkenness, revelling, incontinence, and such-like. Perhaps you may answer me that such young men must have been mere "prigs," "milksops, "weaklings," "muffs"—men whose society must have been uncommonly "slow" (to adopt the ordinary slang phraseology used by the vicious in depicting the characters of men better than themselves) Well, no, my dear reader, they certainly were not. On

* "Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

"No light had we for that we do repent,
And learning this the Bridegroom will relent
Too late, too late! ye cannot enter now

"No light. so late! and dark and chill the night!
Oh let us in, that we may find the light!
Too late, too late! ye cannot enter now.

"Have we not heard the Bridegroom is so sweet?
Oh let us in, tho' late, to kiss His feet!
No, no, too late! ye cannot enter now."

—TENNYSON, *Guinevere.*

the contrary, those I allude to were the finest specimens of the young men at the time I refer to in the University to which I have the honour of belonging, and were acknowledgedly superior to the large majority of their class-fellows in all respects—physically, as well as morally and intellectually. They were remarkable for their brilliant successes at the most searching and critical examinations, quite as much as they were for the propriety and steadiness of their conduct; and they were remarkable also for their distinguished achievements in the racquet-court, in the gymnasium, in the hunting-field, in the football field, on the water, as sportsmen, and at cricket.* Yes; I have known young men who were foremost at almost everything they put their hands or applied their minds to, and yet they lived pure and virtuous lives, yet they regarded incontinence, drunkenness, revellings, and such-like, as abominable vices and "deadly" sins, sins forbidden again and again in the great Book, and, so regarding them, they acted accordingly. And would it not, indeed, be a very extraordinary thing if this were not so? Why should it surprise us? Are not those whose morals are in accordance with the best and noblest principles of our nature, and whose appetites have been all along bravely kept in proper subjection, in place of being allowed to gain a masterful ascendency over them, far more likely to be manly, and healthy, and strong, and industrious, and intellectual, and learned, than those who are too weak to struggle against, too great cowards to successfully resist—though to do so were obviously to benefit themselves—the unlawful promptings of the lusts of the flesh?†

All young men, I repeat, do *not* fall; and among those

* In rigid training for athletic sports, boat-racing, prize-fighting, &c., chastity was enforced in ancient, as it is in modern times, with a view to the attainment of the greatest possible amount of physical vigour and endurance.

† "Who fights
With passions, and o'ercomes them, is endued
With the best virtue—passive fortitude."—*A Very Woman.*

who scorn to yield up the supremacy of their conscience and self-love to that of their passions, you will find, I again assert, even as you might naturally expect, not only the most diligent and distinguished of our University students, but also her ablest cricketers, football players, oarsmen, athletes, and sporting men. It is among such as these, too, you will find your most agreeable and pleasant companions, your most loyal and truest friends.*

Nor has this opinion of mine, which I state most unhesitatingly, been arrived at lightly or hastily. on the contrary, it is the result of much and varied personal experience. I have always found it to be the case that the pleasantest and manliest fellows in my large circle of acquaintance happened to be the most virtuous, that the most virtuous were always the manliest and pleasantest

No; good and holy, brave and true men have existed in all ages and countries; and it is a manifest libel on society to assert that no man ever yet lived a continent life until his marriage. *Many* men, no doubt, have, as I have admitted, fallen victims to the fatal charms of this fascinating vice. many have lost, no doubt, through its baneful influences, all that could make life dear to them—health, friendship, good name, self-respect, the virtuous mind,

> "The virtuous mind, that ever walks attended
> By a strong siding champion, Conscience "†

But to assert that *all* men are equally weak, degraded, and unfortunate is a wicked, corrupting falsehood. It is, too, an obvious falsehood, as all must know who choose to look around them at the noble, pious, self-denying, zealous

* Cf *Amicitia nisi inter bonos esse non potest.*—Cicero.

> "Essential honour must be in a friend,
> Not such as every breath fans to and fro;
> But born within, is its own judge and end,
> And dares not sin, though sure that none should know.
> Where friendship's spoke, honesty's understood;
> For none can be a friend that is not good "
>
> —CATHERINE PHILLIPS.

† MILTON—*Comus.*

clergymen, for example, whose lives are voluntarily spent in softening the hard lot of their fellow-beings, and in lifting out of the mire of sensuality, and opening up the door of comfort to them, the depraved and the miserable—the thousands of unmarried clergymen, I repeat, young men, middle-aged, and old, of all religious denominations, whose morals, with rare exceptions, are spotless and irreproachable

However, is not all this beside the question? What even if "everybody *does* sin," what is that to us?* Will other people's guilt be any cloak for us, if we advisedly, with our eyes open, go and indulge in vice? Do we not know that we are all accountable—yes; all of us, laymen no less than clergymen,† young men no less than old ones—for our own conduct, and that we shall be each of us acquitted or condemned according to our own faith and our works, the fruit thereof? Once *we* conclude that fornication is a sin, degrading, harmful, and unnatural, we shall be justly considered guilty if we indulge in it, no matter whether *everybody* else "does so" or not We are free agents, and therefore, if we know our Master's will and do it not, if we "hold the truth in unrighteousness," we shall be naturally punished by an indignant God. We must not follow the multitude to do evil. The conduct of others will be no justification to us for, ourselves, deliberately, consciously committing sin.

But I can imagine some one—one

> "in whom lust is grown
> Defensible, the last descent to hell"‡—

here interposing, "WHAT! YOU HAVE STATED THAT THE HEALTHIEST AND MANLIEST FELLOWS YOU KNEW IN COL-

* *Cf* "Whatever any one does or says, *I* must be good—just as if the gold, or the emerald, or the purple were always saying this, Whatever any one does or says, *I* must be emerald and keep my colour."—*M. Antoninus*, vii. 15.

† *Laymen no less than clergymen*, I emphatically repeat, because this is a point on which false sentiment and mistaken views produce, among young men, an enormous amount of immorality.

‡ *The Guardian*.

LEGE WERE THE MOST VIRTUOUS: WHAT, THEN, OF MARRIAGE? DOES IT NOT FREQUENTLY HAPPEN THAT MARRIAGE IS CONDUCIVE TO ONE'S HEALTH?" Yes, I answer, *at a certain age* marriage is generally conducive to health, but certainly not at your age to whom this essay is addressed.

In this country, as all physicians are aware, marriage—for certain physiological reasons into which we need not enter—is, generally speaking, detrimental to a man's health and strength until he reaches at least the age of four or five and twenty. The age of puberty and the age of nubility are, be it observed, very different things. The former ranges from about fifteen to twenty-four. it is then only that, in temperate climates, the latter should begin. It is about the age of twenty-five that that period of perfect manly vigour commences, that union of freshness and strength which enables individuals to become the progenitors of healthy, vigorous offspring. And from the age of thirty men are certainly generally healthier if married. But that health and continency are by no means incompatible* with each other, millions of examples, from both sexes, of persons of every age can be got to prove. God, indeed, forbid that there were any foundation for the horrid suggestion that man (or woman) must live in sin in order to live in health! "BUT SUPPOSING THAT SUCH A NECES-

* *Cf* the following extracts, all bearing the same testimony —

"Continence is quite possible and quite compatible with health, although, in obedience to a universal law of nature, continence becomes very difficult when the body has become accustomed to incontinence, but even then I believe it is neither impossible nor injurious to health" —*Church Work* (February 1879, p 350, by Dr. George Cowell, F.R C.S)

"Many of your patients will ask you about sexual intercourse, and expect you to prescribe fornication. I would just as soon prescribe theft and lying, or anything else that God has forbidden. Chastity does no harm to mind or body; its discipline is excellent, marriage can be safely waited for; and amongst the many nervous and hypochondriacal patients who have talked to me about fornication I have never heard one say that he was better or happier for it."—*Clinical Lectures and Essays*, by Sir James Paget, F.R.S., Consulting Surgeon at St Bartholomew's Hospital, London, E.C.

SITY WERE TO EXIST?" Well, supposing (monstrous supposition!) that God, in spite of His infinite wisdom and un-

Answers of Dr. Clifford Allbutt to questions addressed to him.

1. "Is the physical gratification of sexual desire necessary to health in man or woman?"

Answer.—"I think certainly not . . . . The mere enjoyment of sexual intercourse at intervals without such higher satisfaction" (i e the satisfaction derived from wife and home and children) "would, I think, do more harm than good, physically as well as morally, by lowering self-control and keeping the higher emotions still unsatisfied"

2 "Does injury to health ensue from suddenly giving up such gratification?"

Answer—"Certainly not, unless perhaps the abstainer still allows his imagination to run riot in the same direction"

3 "Does licence in youth affect the health or moral disposition of subsequent offspring?"

Answer—"You mean apart from any transmission of specific disease? Yes, I should think whatever exhausts a parent must diminish the vigour of the offspring."

4 "Would the bringing up of boys in a more moral atmosphere diminish physical passion for sexual indulgence?"

Answer—"Unquestionably This is one of the most pressing difficulties of the age."

5. "What habit of life or other means can best be adapted to keep the passions in check?"

Answer—"Diversion of the energies into higher or more wholesome channels, athletics are an invaluable counter-agent to sexual impulses. The sedentary nervous life of a student, on the other hand, is not altogether unfavourable to loss of sexual control A freer companionship between the young of both sexes is a safeguard to youth, and a satisfaction of the natural delight of man in woman's society is a purifying influence Finally, a high and stimulating diet is to be avoided as being directly conducive to animalism."

6. "Are prostitutes injured in general health by their trade? are their lives curtailed by it? and are they unfitted for marriage?"

Answer.—"Yes, most assuredly. Drink and irregularities of other kinds, and infectious diseases, no doubt are largely (perhaps chiefly) concerned in their destruction, but probably without drink the life would be unendurable."

"So assisted (i e., by abstemious diet), unmarried men may with impunity to themselves, and advantage to society, continue to lead a celibate life"—*Reproductive Organs.* But may not a long life of continence produce sterility? No, Dr Acton assures us on page 37 of this same book: than this idea "there exists no greater error, nor one more opposed to physiological truth."

"To private knowledge is added the weight of solemn public testimony from men of ardent temperament, who have reached the full vigour

bounded love, and even promises (*vide* 1 Cor. x 13), should have placed us, His frail creatures, in a state of protracted

of life in the practice of entire chastity Every one who listened to the weighty words of Père Hyacinth, spoken in St James's Hall before a crowded audience three years ago, received the proof of the co-existence of vigorous health with stainless virtue Similar testimony, called forth by the false teaching and dangerous tendencies of the present time, have been given by many others; proving the principle that the human sexual passion, when uncorrupted, does not enslave the man—that the possibility of perfect health, and perfect virtue, is the natural endowment of every human being

"Strong testimony as to the compatibility of chastity and health is furnished by the Catholic priesthood Although it is well known that there are large numbers of men who break their vow, and men who should never have entered the priesthood, it is also well known as a positive fact that vast numbers of men are found in every age and country who honestly maintain their vow, and who, by avoidance of temptation, by direction of the mind to intellectual pursuits, and devotion to great humanitary objects, pass long lives in health and vigour The effect on the world of enforced celibacy is of course disastrous, but the power that has been gained by the institution of the priesthood is indubitable, and the one object here insisted on, viz, the compatibility of physical health with the observance of chastity, is proved by it on a large scale

"The Shaker communities of New Lebanon and other settlements contain a large number of middle aged as well as elderly men, who live an absolutely celibate life, and enjoy excellent health [I can speak from close personal observation of these upright communities]. The same is true of Moravians, &c

"The health of prisoners in a well-ordered prison improves instead of deteriorating, the mortality being smaller than amongst a similar class of the civil population.

. . . . .

"It is well known that the early ancestors of our vigorous German race guarded the chastity of their youth until the age of twenty-five, as the true method of increasing their strength, enlarging their stature, and enabling them to become the progenitors of a vigorous race

"The opportunity of wide observation enjoyed by the Head masters of public schools, and all engaged in education, lends great weight to their testimony. The master of over 800 boys and young men states, 'The result of my personal observation, extending over a great many years, is that hard exercise in the open air is, in most cases, an efficient remedy against vicious propensities A large number of our young men thus make a law unto themselves, and pass the period of their youth in temperance and purity till they have realised a position that enables them to marry' Dr Arnold of Rugby has given similar testimony.

"In primitive Christian communities, and many country and village

temptation, temptation almost too trying for us to resist, we must only recall the urgent appeal already made to us by self-love (pp. 89–91). "Grasp the nettle tightly," self-love will still persist in urging upon us, "grasp it tightly, no matter how painful its sting may be. And even if you *must* suffer in your private life because you cannot marry, then suffer. Anything assuredly is better for you than to sanction by your conduct a vice that is, no matter in what light it be regarded, so destructive to the general human welfare

populations uncorrupted by the stimulants of luxury, we observe the advantage of chastity to the health of youth. In these simple healthy societies, an earnest religious teaching, which subordinates material to spiritual life, and the strong public sentiment of the village combine with the outdoor life to preserve the honesty of the young men until the time of early marriage The result is the growth of healthy young men and women, who become the parents of vigorous children, who, in their turn, form the strong back-bone of the nation.

. . . .

"Far more evil, mental and physical, arises to the race from the effect of licentiousness than from any effects of abstinence

"We thus learn, from the experience of the past, and from a comprehensive view of existing facts, that self-control and entire chastity are a great advantage to the health of a young man, that all his powers will be strengthened, and that he will render a service to his country—to the vigour of his race, by leading an entirely virtuous life before marriage

"The tender father, the wise mother, may throw aside the counsels of despair, and learn the truth—that virtue is the only safe life for their sons Let them hold with the strong conviction of positive knowledge to the truth, that chastity at this early age strengthens the physical and mental powers, increases the force needed to combat any inherited morbid tendency, preserves the self-respect, and reverence for womanhood which are the essence of all manliness, and prepares the young man for that great institution—on which the highest future of every nation depends—true and happy marriage.

"Every other course of life is full of danger to the young man, danger both to mind and body, danger to himself and to others; dangers—not seen at first in their full force—but becoming more and more apparent at every step of the evil course, until the far-seeing eye beholds the full desolation of corrupted manhood and wasted womanhood, which results from the first step in the downward road

. . . .

"The great guiding principle now laid down is this, that Vice—that is, the illegitimate exercise of the sexual faculty, regardless of religious conscience and the welfare of others—is not essential to the constitution of the human being."—*Counsel to Parents.* By Dr Elizabeth Blackwell (1878).

and, in the end, so destructive to yourself. 'It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'* 'What,' self-love, in Jesus Christ's own words, may continue, 'what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?'" †

However, where *you*, my readers, are concerned, who are not yet of nubile years, this latter argument in defence of immorality is altogether beside the question. To *your* health marriage would be, so far from being beneficial, decidedly injurious. Perfect continence is absolutely necessary at *your* age to the full and perfect development of your physical, intellectual, moral, and spiritual natures. Incontinence, *indulged in by young men before the age of ripe nubility has arrived*, is simply destructive to them—destructive alike to their health of mind and health of body. In this all physiologists are agreed.

As a matter of fact, indeed, to speak generally, it is incontinency, not continency, that, both in regard to nations and to individuals, is the great enemy of health. A low moral and a low physical condition in both a people and the individual are usually found together. Nations and rulers of nations (as the student of history will recollect) have alike indifferently ruined themselves through sensuality. No doubt a young man may live continently and yet suffer from ill-health, but this ill-health of his you will invariably find, on this you may depend, to be the result, not of his virtuous life, but of some other cause—known or unknown. For, as a general rule, as I have stated, health and virtue go hand in hand. And how fortunate that this is so! How shocking it would be if unchastity, a known sin, were necessary to secure our healthfulness!

Manifestly, however, those who desire health must seek for it. If they do not, sickness will overtake them, and disease claim them as its own, whether they live chaste, pure lives or not. If, for example, young men will remain

* Matt. v. 30. † Matt. xvi. 26

in the house almost all day, leading very sedentary lives, taking little or no outdoor exercise; if, furthermore, they smoke excessively, and eat and drink too much; if to daily cold-water baths they have the gravest possible objections; if, in addition, they read immoral books, and associate with unchaste companions, if, in fine, they are generally careless about their health, the result will be sure to be that they will suffer alike both from unhealthy minds and unhealthy bodies—in short, they will be unhealthy and pusillanimous, *in spite of* their chastity. If, however, on the contrary, they will avoid as far as possible temptations of all kinds in regard alike of immoral books, lascivious companions, and unholy places; if they take a sufficiency of out-door exercise; if they neither drink nor smoke nor eat to excess, if they eschew indolence and uncleanly habits; if, in short, they seek resolutely after good health and purity of feeling, then, with God's help, good health will be their reward, and the grandest blessing of mankind—a healthy, uncontaminated mind in a healthy body—be theirs. This is the experience of all men who ever prayerfully, manfully, resolutely willed to be at once healthy and chaste: this the teaching of all physicians of eminence and good repute. This is indeed the testimony of all men, except, perhaps, those who, from false knowledge, or weakness in their own religious and moral natures, having been themselves defeated in the war against the flesh—which it is man's lot and duty to have continually to wage—would fain believe it impossible that any one else could come off victorious.*

* *Cf.* the footnotes, pp. 153, 154; also the following extract from an article on "Diseases of the Male Organs," by Professor Humphrey (published in Holmes's *System of Surgery*, vol v. p 151) —

"There are no organs so much under control as those of generation. Their functions are neither directly nor indirectly in the least essential to life, scarcely even to the well-being of the body; indeed, which is more remarkable and unusual, they are scarcely essential to the maintenance of the structure of the organs themselves in perfect integrity. The functions of the testicle, like those of the mammary gland and the uterus, may be suspended for a long period, possibly for life; and yet its structure may be sound and capable of being roused into activity. In this respect its qualities peculiarly adapt it for subserviency to man's moral nature. Not that it yields a tame and easy submission. By no

A SPECIAL CASE CONSIDERED.

The four grave considerations which we have just been discussing will also supply or suggest an answer to you to *another form of this argument* in favour of immorality, which is generally shaped somewhat after the following fashion:—"But look at old Mr. So-and-so! He was an awfully wild fellow in his youth, and yet he is now one of the best and happiest and most respected old men I know,"—and more to the same effect. Now, perhaps, in the first place, I need hardly say that the old gentleman thus referred to may *not* have been at all "wild in his youth," why should you think he was? whose word have you to prove it, except your young companion's?—and he, perhaps, only heard this charge from somebody else! It may be indeed that he only suspects it! And is this sufficient ground, I ask you, for believing his unproved assertions, and condemning any one for vices of which he, peradventure, was never guilty? But further, supposing even that there are some grounds for your informant's accusation, it surely does not follow from this, that he is also right in his other assumptions in regard of this old gentleman. For perhaps he may *not* be now one of the "most respected," and, even though "reformed," he may be *far from being* "one of the happiest" of men. Often and often this seeming, miscalled, happy man, when lonely or dejected, may be filled with sad, vain regrets, as "with many a retrospection curst,"* he recalls to mind and broods over in the solitude of his study, or during the wakeful midnight hours when, it may be, his conscience has "murdered sleep," the irreparable past; time wasted and abused; companions ruined; and disease, perchance, which he himself had once contracted through his evil practices—and deemed

means. That stern struggle between the moral and the physical is one of man's greatest trials, a trial which is at some time or other laid upon most men, and it is some satisfaction to know that if the victory be with the moral, it is not necessarily at the expense of the physical."

* *Childe Harold*, canto i.

cured—now, alas! (oh, bitter anguish!) in revenge, as it were, upon him for the sins of his youth, reappearing, in one shape or another, in the constitution of his darling, innocent children. Can such a one, weighed down with reflections like these, be called "happy"? Can his old age—even if "respected"—be as peaceful and calm as it would have been, had he never "walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful"? And what if his state of *future* happiness also should be less exalted than it might otherwise have been? What of the friends—male or female—whose prospects of happiness he may have entirely blighted, whose morals he may have corrupted, by the licentiousness of his own early habits, and by his own evil communications? What of the fact that he has actually made the world worse through his own sins? And then what of yourselves? *You,* though others may, may not live, after indulging in a career of vice, to either repent or wish to repent. Sin's influences may bind *you* fast for ever, once you have given way to them. And what if you should die suddenly—cut off unexpectedly, even in your very prime? "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas *ye know not what shall be on the morrow*" (James iv. 13, 14).

But what need of further recapitulation? The reader will find a full and complete answer to the argument in favour of immorality founded on this SPECIAL CASE in the four considerations which are dwelt upon in the preceding part of this chapter.

CHAPTER III.

CONSIDERATION OF THE THIRD, AND LAST, GENERAL FALSE ARGUMENT IN DEFENCE OF IMMORALITY: THAT "SO FAR AS THE WOMAN IS CONCERNED, THERE IS, AT ALL EVENTS, NO NEED OF DISCUSSION. TO HER IT CAN MAKE NO DIFFERENCE: WHAT WORSE COULD SHE BE?"

LET us now, lastly, turn our attention to the case of the unfortunate woman, who, we are supposing, has nothing whatever to do with the question. "How can she, at least, be affected by one more or less act of sin—she who has no longer one single white spot left in her stricken, stained, and wounded nature? Surely *she* is as bad as she can be!" Such suggestions I have sometimes heard made by men who wished to believe sensuality sinless and harmless, but have such suggestions any foundation in truth? Is it really the fact that this thrice-unhappy creature, whose character we are discussing, is already so blighted and blackened through the weakness of her own nature and the advantage taken of this its weakness by sensual man, as to retain no longer any trace of her once snow-white, prized, and beauteous chastity? Has she, indeed, plunged so much beyond her depth into the dark absorbing waters of vice as to make return for her hopeless—rescue for her a thing impossible? Is there no kindly hand that may be stretched out to her—no means whatever of bringing her back to the shore in safety? Now, there is no ground whatever for entertaining such a mournful opinion regarding her sad lot. Deplorable indeed it may be, but by no means hopeless. God always provides us with the means of escape, if we will but use them. His saving hand is extended to *all* His

people; we may grasp it if we will. Deep and boisterous and turbulent the surrounding waves may be, but, nevertheless, this poor creature may yet escape from them. Far, far down the sloping path to ruin she may have descended, yet still there is hope left for her, still she may retrace her steps. Even when she is on the very verge of destruction, her conscience, with all its former clearness of utterance, may revive, and, gently whispering to her as in the old, bygone times, urge upon her the sinfulness of her unhappy condition with such force as to induce her to wish and try to turn from her evil, wretched ways and be saved.*

Let all young men, then, beware of becoming accessaries to her in her path to ruin, impediments to her return. Assist her, my dear reader, if you are so disposed, to the utmost of your ability to extricate herself from the terrible net of destruction in which she has been entangled; † but do not, if you have the least respect for yourself—or her—become an obstruction to her, a stumbling-block in her way; do not encourage her in her infamy, and submerge her more and more deeply, by your own bad example and foul intercourse. No woman can be justly said to be past redemp-

* *Cf.* the poet's hopeful, sanguine conviction that—

"When we
Find we have gone astray, and labour to
Return unto our never-failing guide,
Virtue, contrition, with unfeigned tears,
The spots of Vice wash'd off, will soon restore it
To the first pureness."—*The Picture.*

† Nor are the opportunities for giving such assistance far to seek. Surely it is in the power of all of us to try (and the mere exertion to do good in this way will be of itself, in a preservative and antiseptic sense, of immense value to ourselves) at least "to further by our prayers, and assist by pecuniary help, however small, the effort which is being made by the Church to provide for the strayed sheep of God a shelter where they may hide themselves from the desperate associations of a depraved life, and by the Lord's mercy be converted and live. The majority fall so very early (from fourteen to seventeen years of age), that there is the greater hope of success in this undertaking, and the greater need of exertion, which no really Christianised heart will ever shrink from."—*Leaflet*, by the Rev. C. I. Black, Vicar of Burley, Otley. "Many poor girls have been

tion, past grace, so long, at least, as her health and reason last. DISCROWNED, DEJECTED, BUT NOT YET LOST, are golden words inscribed by God's own finger upon her brow of shame, in plain, legible characters—plain and legible, I mean, to the thoughtful, truth-seeking eye. There is hope for her as long as there is life. Was it not to call *sinners* to repentance that Jesus came?* Nay, to women who were sinners in this very respect how gracious and tender He always was!† How gentle His reproof, for example, to the wretched, disgraced woman caught in the very act of adultery, when rudely dragged by her coarse, insidious persecutors before Him for condemnation! (John vii. 11). How tender and kindly-loving to the poor penitent "woman, in the city, which was a sinner," who "stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with ointment"! (Luke viii. 38). And let not those who regard, or pretend to regard, with such ill-concealed loathing, from their own sublime height of assumed innocence, their erring sister's fall, forget His memorable warning to the self-righteous chief priests and elders of the people, how that before *them* even the very harlots would go into the kingdom of God (Matt. xxi. 31). At the eleventh hour, at a moment when repentance might seem least probable, and

found sitting for two or three days consecutively upon the door steps of the Houses of Refuge in London earnestly seeking admission; and when refused, because the house was already too full, they have urged the plea, which none who love Him can bear to hear in vain, "For Christ's sake do take me in.'"—From a *Report of the Penitentiary Association.*

Cf "Am I my brother's keeper! my sister's keeper! The voice of thy sister's blood crieth unto thee from the ground. Oh, how is it that men, selfish, cruel men, men unworthy of the name, can thus use those whom God has given to help them over the rough roads of life? Can use that gentle, clinging, tender love, the first awakening of the heart's affections, to crush and to destroy it, or can help still further in its destruction?" —*Sermon by the Rev. R. G. Bulkeley* (already referred to on p. 96).

* Mark ii. 17

† "Christian teaching is distinguished from all other religious teaching by its justice to women; its tender reverence for childhood; and by

in a way that might have seemed of all the most unlikely, a ray of God-sent light may penetrate into and brighten the farthest recesses of the blackest heart. Thus it was at Jehovah-jireh: the sharp knife was already about to be plunged into the breast of the helpless Isaac, when lo! the merciful angel suddenly interposed, and bade the faithful father to release his son.* Beware, then, of letting yourselves be led astray into this vice by the argument that "the unfortunate woman, at least, has nothing to do with it." For by your criminal intercourse with her, you may, beyond all doubt, be the cause, not only of her remaining in her state of sin, but even of her eternal perdition. The workings of the human breast are inscrutable; and, perhaps, for aught you can tell, in the woman's breast, who even now seems most hard-hearted and desperate, there may be going on a fierce struggle between her spirit and her flesh, each striving vehemently for mastery. What an awful reflection, then, for a man to be conscious that he had been a stumbling-block to a poor sinful woman, and had brought her back to, or confirmed her in, all her lewd, unhappy, miserable habits, when she was just on the eve of repentance! Man's guilty, hardened heart may affect to reject such an idea as fanciful and sentimental, but this will not in the least alter the solemn, dreadful truth, that every time a man is guilty of incontinence, he is helping (in violation of *his duty towards God and his neighbour*) to keep a fellow-being weaker than himself in sin. Whence, it may be asked, would come the large mass of prostitution in every city except for the ungoverned carnal appetites of dissolute men?

the laying down of that great corner-stone, Inward Holiness, as the indispensable foundation of true life. This is all summed up in its establishment of unitary marriage, through the emphatic adoption of the original Law, 'Therefore shall a man leave his father and his mother, and cleave unto his wife, and they twain shall be one flesh.'"—*Counsel to Parents.* By Dr. Elizabeth Blackwell.

* Gen. xxii. 14

These observations as to the possible repentance of any woman may recall to the memory of some of my readers the story of the ill-fated "Nancy," so powerfully described in "Oliver Twist."

Whenever you put temptation in anybody's way, you must, remember, hold yourself more or less responsible for all the evil consequences which may, directly or indirectly, result from your having done so.

So much for the plea that it may have no appreciable effect upon the woman's character whether "this man or that may now go along with her or not."

But, besides all this, even supposing, for the sake of argument, that the unfortunate woman *has* nothing to do with the question, and that accordingly she is not to be taken into account at all—it being impossible for her to become worse, impossible for her to become better * (a certainly strange supposition !)—what then? What has *her* state to do with *your* conduct? Granted, I say, that she is so brutalized, she who was once as pure as your own sister or your mother, as to be now—O horrible reflection !—no better than a mere animal, her innocence, her modesty, her happiness gone, her moral principle destroyed, her responsibilities all ignored;—in short, ruined.† This melancholy fact surely does not touch the question of *your* guilt at all. *You* must stand or fall by *your own* conduct, not by hers. And fornication, under all circumstances, you should avoid, since it is so sinful and unnatural a vice, so full of mischief and sorrow, no matter who the *person* may be who is your partner in the sin. The *act* itself is sinful, even though the *person* with whom the sin is committed be the very vilest of her sex.

"But if *you* do not commit it," you may further suggest, "*some one else* will." This, I admit, may also be true; but it is no more true than that if *you* do not commit a robbery or murder, *some one else* will. "It must needs be" (does not our Saviour Himself warn us? ‡) "that offences come, but woe to that man by whom the offence cometh!"

* *And how shocking to think of any one's making an intimate and dear associate of such a person!* Query:—If the unfortunate woman is *not* thus past reformation, past further degradation, *why then assume that she is?*

† *N.B*—A condition of mind and body to which, if fornication be justifiable, *my reader's own nearest female relatives may at any time be reduced.*

‡ Matt xviii. 7.

"Nor custom, nor example, nor vast numbers
Of such as do offend, make less the sin.
For each particular crime a strict account
Will be exacted; and that comfort which
The damn'd pretend, fellows in misery,
Takes nothing from their torments: every one
Must suffer, in himself, the measure of
His wickedness." *

No matter how any one else may act, or how debased and sinful other people may be, this can form no just reason for *your* deliberately and knowingly doing what is wrong; *other* people's sinning will not excuse *your* sinning. Let others act as they please, do as they choose, but do *you*, at least, who know your duty, do it. No matter how low in the scale of humanity the unfortunate *woman* in question may have sunk, this will be no justification for *your* committing sin along with her, once you believe with me that sensuality *is* (i.) a sin; is (ii.) unnatural; and is (iii.) pregnant with mischief to mankind in general.

In addition to this, you should remember that, even though the precise amount of harm you may do to yourself or anybody else by one particular act of sin may not be very apparent—may seem to you, in fact, to be utterly inappreciable, yet the harm is done all the same; and your perceiving or not perceiving its amount and extent cannot make the least difference in this respect.

The amount of injury, however, which, as a matter of fact, you do to yourself and others by indulging in a sinful vice is by no means so small or inappreciable as you may wish to believe. It is innumerable small offences against God and nature that constitute the enormous general mass of sin and misery in the world. If one soldier only were to desert from the noble army of Christ's loyal followers, it would be a matter of little consequence (except to the runaway himself), but as one man behaves, so, you may depend upon it, will another. For no one, as I have already impressed upon you,† can so isolate himself as to avoid influencing, for

* *The Picture.*

† See pp. 95, 96, 97, 98.

good or for evil, others. The evil tendencies of each vice are thus to be estimated not, be it remembered, by the apparent and momentary consequences resulting from any one individual person's indulgence in it, but by *the general consequences and tendencies* of all vices of a like kind.

And then, should not even mere selfishness suggest to the wrong-doer the universal rule, that "that which is not good for the swarm, neither is it good for the bee"?*

The young man who—as an excuse for indulging in fornication—wishes to think it "no harm," should gravely ask himself this question, "What would be the result if *everybody* went and acted like me?"

And *everybody should on all occasions so regulate his conduct that, were all others to act upon the same principles, they would be acting for the general good of mankind* This is THE GREAT RULE OF MORALS for all men—no matter whether they be Christians or whether they be infidels. We all of us owe duties to our fellow-men—to one and all of them. We should love them as ourselves; "for as we have many members in one body, and all members have not the same office, so we, being many, are one body, ... and every one members one of another."† To neglect these duties is unnatural. to neglect them is a sin.

The unfortunate woman's case, therefore, is not by any means unworthy of consideration on the contrary, it forms a very important and essential element in the consideration of the question under discussion.

* M Antoninus, vi. 54.

† Rom xii 4, 5

Cf. "We are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth (XEN, *Mem.* ii. 3-18). To act against one another, then, is contrary to nature."—M. AURELIUS ANTONINUS, ii. 1.

CHAPTER IV.

FOUR SAFEGUARDS AGAINST IMMORALITY.

It is one thing to *know* what is right, another thing to *do* it. Our flesh is very weak, howsoever willing our spirit may be. Hence I think it well now to lay down some rules for your guidance, which will, if followed, most certainly enable you to successfully resist temptation and live useful and virtuous lives.

SECTION I.—PRAYER.

"Until thy end comes, what is sufficient? Why, what else than to venerate the gods and bless them, and to do good to men, and to practise tolerance and self-restraint."—*M. Antoninus*, v. 33.

I Prayer, of all these safeguards or helps against sensuality, as well as against every other vice, is the first and most important.

It is natural to man to pray—to all men, at least, except atheists. Wholly apart from revealed religion, prayer, when the occasion for it arises, flows spontaneously from the most untutored theist's bosom. "Prayer is, and has ever been, an element of every system of Theism—of the polytheism of the Greeks and Romans, no less than of the monotheism of the Jews—of the religious systems of Zoroaster and of Mahomet, no less than of the religion of Christ. The spirit of prayer breathes through the hymns to Indra and Varuna no less really than through the Psalms of David. The phenomenon is quite general; and the cause must be sought . . . . in some principle spreading as widely as human nature itself . . . . All these systems, how widely soever they differ in other respects, agree in depicting the Divine Being as one who is willing to listen to the prayers of His

creatures. . . . . It is man's moral sense which tells him that, among the qualities which in their aggregate make up such a character as man can venerate, readiness to comply, if possible, with the desire of a suppliant is one. An inexorable being is not man's ideal of moral perfection; and accordingly, the history of the world tells us that such a character has never been his ideal of God"*

As a Christian duty, prayer is the Alpha and Omega, the beginning and end of our faith—our faith,

> " . . . the root whence only can arise
> The graces of a life that wins the skies"†

There is no other safe or certain means by which we can defend ourselves against the temptations of this world and the weakness of the flesh. By means of the help derived from prayer, we may hope to be successful in the fight. But without prayer we should seldom have even the *desire*, much less the *power*, to resist sin. It is from God, and God only, that "all holy desires, all good counsels, and all just works do proceed" *He* is "the fountain of all goodness," and He alone can grant to us "the spirit to think and do always such things as be rightful" "By reason of the frailty of our nature we cannot always stand upright," but God can make us to be "given to all good works." God's help is *absolutely necessary* to us in order that we may live good lives here and so be happy afterwards in heaven; but this help will not be given to any who do not diligently seek for it and trustfully and earnestly desire to obtain it. God's arm is always held out for us to lean upon, if we choose to do so The abyss of sin is ever gaping open for us, ready to receive us in its horrid depths, but God's right hand is always stretched out to rescue and save those who wish to grasp it, and *will* do so. We have but to knock, and the door shall be opened unto us; if we seek, we shall

* *The Efficacy of Prayer* (Lecture vi). By the Rev. John H. Jellett, B D

† Cowper, *Expostulation*.

find; and to those who ask in faith, nothing doubting, it shall be given.*

> "To prayer, repentance, and obedience due,
> Though but endeavoured with sincere intent,
> Mine ear shall not be slow, mine eye not shut."†

These are God's own gracious, voluntary promises to us——promises that, we may be sure, will never be broken. But remember that you *must* "ask," and that, too, with all your heart and soul, incessantly, and with the utmost possible reverence and devotion, if you expect that God will hear your prayers and grant you the things you ask for. and this is but natural. Whatever we pray for we must pray for *properly*, if we wish to obtain it Let us suppose a person condemned to death—oh, how earnestly he would ask for dear life, just to be spared for only a few years more, ay, or months, or weeks, or even days or hours, if he thought that by his prayers there would be the very least chance of his gaining a reprieve! How solemnly—if he *believed in* their goodness and their power to grant him his petitions—would he supplicate those who had his life in their hands! to what entreaties would he not have recourse! what means of softening their hearts and changing their minds would he not adopt! What stone would he leave unturned!

And just consider the vast difference that there is between a man's asking *a fellow-being* for *life here*, with only a *chance* of obtaining it, and his asking his Heavenly Father, "*Our* Father" (pray, note carefully the cheering, weighty, familiar words), the King of kings, and Lord of lords, the omnipotent, eternal Creator of the world, for *life*, not short and uncertain, and full of sorrows, but *everlasting* and flowing over with perfect *happiness;* asking, too, with the most perfect faith, that the All-mighty, All-good Being to whom his prayers are offered, will *certainly* grant him his petition—yes, all his petitions, if they are desirable

* Matt. vii. 7. † *Paradise Lost*, book iii. 191.

for him—but, of course, not otherwise. And who can know, except God Himself, what is most conducive to the temporal and eternal happiness of His suppliants?*

†"Our prayers must be fervent, intense, earnest, and importunate when we pray for things of high concernment and necessity. 'Continuing instant in prayer; striving in prayer, labouring fervently in prayer, night and day praying exceedingly; praying always with all prayer:' so St. Paul calls it ‡ 'Watching unto prayer:' so St. Peter § 'Praying earnestly:' so St. James."||

"Our desires must be lasting, and our prayers frequent, assiduous, and continual, not asking for a blessing once, and then leaving it, but daily renewing our suits, and exercising our hope, and faith, and patience, and long-suffering, and religion, and resignation, and self-denial, in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, that 'men ought always to pray, and not to faint.'¶ Always to pray, signifies the frequent doing of the duty in general; but because we cannot always ask several things, and we also have frequent need of the same things, and those are such as concern our great interest, the precept comes home to this very circumstance, and St. Paul calls it 'praying without ceasing,'** and himself in his own case gave a precedent—'For this cause I besought the Lord thrice.' And so did our blessed Lord: He went thrice to God on the same errand, with the same

* "It just now comes into my mind, from whence we should derive that errour of having recourse to God in all our designs and enterprises, to call Him to our assistance in all sorts of affairs, and in all places where our weakness stands in need of support, without considering whether the occasion be just or otherwise . . . He is indeed our sole and only protector, and can do all things for us: but though He is pleased to honour us with His paternal care, He is, notwithstanding, as just as He is good and mighty, and does ofter exercise His justice than His power, and favours us according to that, and not according to our petitions."—MONTAIGNE'S ESSAYS, chap. xliii., *Of Prayers.*

† "Rules for the Practice of Prayer," Jeremy Taylor: *Holy Living.*
‡ Rom. xii. 12, xv. 30; Col iv 12, 1 Thess. iii. 10; Eph. vi. 18.
§ 1 Peter iv. 7 || James v. 16. ¶ Luke xviii. 1; xxi. 36.
** 1 Thess. v. 17.

words, in a short space—about half a night; for His time to solicit His suit was but short. And the Philippians were remembered by the apostle, their spiritual father, 'always in every prayer of his.'"*

Of course, however, there must be, besides the praying, also a striving and effort—a constant, earnest effort on our own part to achieve the object of our prayers. Prayers without this exertion would be useless; without it, they would not be sincere, or, in other words, they would not be prayers at all—*sincerity being essential to praying.* For whatever a man is really anxious to obtain, he will do *his best* to obtain; but can any man be said to do "his best" to obtain anything for which he is not content to labour much, to deny himself much, and to strive after with earnest, sincere, and assiduous care? Neither would any amount of striving without prayer be effectual—"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." †

Thus prayer, in order to be effectual, requires real, honest striving; and the striving, to be successful, requires the aid of real, honest prayer. We must *watch*, remember, as well as *pray*—*pray* as well as *watch* (cf. Matt. xxvi. 41). Prayer must be accompanied by the effort, and the effort by the prayer. The one needs the help of the other: neither by itself will be, can be of any lasting or substantial use. ‡

Alterius sic
Altera poscit opem res, et conjurat amice.

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* Phil. i 4. † Ps. cxxvii 1.

‡ Hear what Jeremy Taylor says upon this subject:—"Whatever we beg of God, let us also work for it, if the thing be a matter of duty, or a consequent to industry, for God loves to bless labour and to reward it, but not to support idleness And therefore our blessed Saviour in His sermons joins watchfulness with prayer, for God's graces are but assistances, not new creations of the whole habit, in every instant or period of our life. Read Scriptures, and then pray to God for understanding. Pray against temptation; but you must also resist the devil, and then he will flee from you Ask of God competency of living; but you must also work with your hands the things that are honest, that ye may have to supply in time of need. We can but do our endeavour, and pray for

The advantages and benefits of prayer, putting aside its supernatural efficacy, are very considerable. This every man who chooses can test for himself; and if he will do so, he will find it to be as I say. He will find that the more he prays, the more inclined he is to do what is right, and resist sin, and avoid temptations; and that the less he acknowledges his own want of power and God's greatness (and he acknowledges both in prayer), the less anxious as well as the less able he will be to do what is his duty—the less clearly will he understand, nay, the less will he care to understand, what his duty is.

By the very act of praying we bring ourselves into closer communion with God and with all that is pure and holy; we feel ourselves in prayer to be, as it were, conversing with God and drawing closer to His presence, and can fancy almost that heaven is opening for us; and for the moment we think that we can see therein our God clad in all His majesty and glory, with His only Son beside Him—Jesus, for whose sake He will grant us our wishes, as far as they are desirable and good for us, and give unto us His Spirit's aid to enable us to obey His commandments and to do all our duties, for whose sake He will also show us clearly what these duties are. Since, then, by the very act of praying with sincerity and devotion we feel more truly and keenly

blessing, and then leave the success with God and beyond this we cannot deliberate, we cannot take care—but, so far, we must."—*Holy Living*, chap iv sect vii

Cf also the following extract from the article by Mr Ruskin in the *Contemporary Review* for December 1879:—

"It is surely scarcely necessary to say, farther, what the holy teachers of all nations have invariably concurred in showing—that faithful prayer implies always correlative exertion, and that no man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it. But, in modern days," Mr Ruskin continues, "the first aim of all Christian parents is to place their children in circumstances where the temptations (which they are apt to call 'opportunities') may be as great and as many as possible; where the sight and promise of 'all these things' in Satan's gift may be brilliantly near; and where the act of 'falling down to worship me' may be partly concealed by the shelter, and partly excused, as involuntary, by the pressure of the concurrent crowd."

our own wretched unworthiness and exceeding need of Divine assistance, and the wondrous power and goodness of our Heavenly Father, every time we pray thus, we naturally feel ourselves humbler and stronger and more resigned and more thankful. And then in the course of our prayers we feel grace coming to us from above, like manna to the starving Israelites, and can never rise from our knees, if we have been really *praying*, without feeling something less worldly-minded than before we threw ourselves at God's feet to ask for help, and pardon, and mercy. In short, we cannot, if we pray in earnest, pray wholly in vain.

With reference to the particular sin of incontinence, for which I desire to suggest some remedies, you should pray that "the *words* of your mouth and the *meditations* of your heart may be *always acceptable in God's sight*," and He will hearken to your prayers, if they are "fervent" and "without ceasing," and offered up in the fullest trust. You need not, if you do not think it prudent, pray directly against "incontinence," by its own very name—indeed, the less you dwell upon the loathsome sin, once you feel and know it to be such, perhaps, the better; but you can pray (without *any* danger of arousing within yourselves impure desires) for power to keep your passions in proper subjection, and for purity of thought and word and conduct, and for strength to "renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." *

"Use," says Jeremy Taylor, in his Section on "Remedies against Uncleanness," "frequent and earnest prayers to the

* Among "The Rules for Suppressing Voluptuousness," Jeremy Taylor gives us the following —"Often consider and contemplate the joys of heaven, that, when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither, and never more look back to Sodom. And when thy soul dwells above, and looks down upon the pleasures of the world, they seem like things at a distance, little and contemptible; and men running after the satisfaction of their sottish appetites seem foolish as fishes, thousands of them running after a rotten worm, that covers a deadly hook, or, at the best, but like children with great noise pursuing a bubble rising from a walnut-shell, which ends sooner than the noise."—*Holy Living.*

King of purities, the first of virgins, the eternal God, who is of an essential purity, that He would be pleased to reprove and cast out the unclean spirit. For beside the blessings of prayer by way of reward, it hath a natural virtue to restrain this vice: because a prayer against it is an unwillingness to act; and so long as we heartily pray against it our desires are secured, and then this devil hath no power. This was St. Paul's other remedy: 'For this cause I besought the Lord thrice.' And there is much reason and much advantage in the use of this instrument; because the main thing that in this affair is to be secured is a man's mind * He that goes about to cure lust by bodily exercise alone (as St. Paul's phrase is) or mortifications, shall find them sometimes instrumental to it and incitations of sudden desires, but always insufficient and of little profit, but he that hath a chaste mind shall find his body apt enough to take laws; and let it do its worst, it cannot make a sin, and in its greatest violence can but produce a little natural uneasiness, not so much trouble as a severe fasting-day or a hard night's lodging upon boards. . . . Therefore the proper cure is by application to the spirit and securities of the mind, which can no way so well be secured as by frequent and fervent prayers, and sober resolutions, and severe discourses."

Just one word more: it is not at all necessary, remember, in order to pray, to go actually on your knees, and pour forth your prayers in a formal, regular manner. Far from it: you may pray a pious prayer or wish a pious wish, which will be at once upborne to the throne of God, in any posture or from any place. Nay, more than this, since you are bound by God's own orders to pray *frequently*, you *cannot* obey God in this respect if you pray only at stated times and places and formally. Walking, or riding; in the brightness of noonday when the splendour of the glorious sun is shining upon you; or at night when thick darkness envelops the land in its dusky shroud; or as the glittering stars twinkle,

* "Mens impudicum facere, non corpus solet."

or the silvery moon sheds her calm light over you; on the lonely mountain; along the rippling river; in the shadowy forest; or by the majestic sea—in short, in all places and at all times—as reverently and as fervently as in your closet or in church, you may silently thank God for all His mercies, and breathe a prayer to Him for His blessing and grace and forgiveness; and "the Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that hear Him: He also will hear their cry, and will save them." *

In conclusion, it is, I suppose, unnecessary to state that by prayer I do not mean prayer simple and alone; on the contrary, by "prayer" I mean prayer *in its fullest sense*, and would wish to include in it not only our private prayers, but also attention to *all* the ordinary ordinances and services and duties of our religion—such as going to church, attending at the Lord's table, active efforts to do good to others, and reading the Bible.† On these points,

* "Private prayer," writes Paley, "in proportion as it is usually accompanied with more actual thought and reflection of the petitioner's own, has a greater tendency than other modes of devotion to revive and fasten upon the mind the general impressions of religion. Solitude powerfully assists this effect. When a man finds himself alone in communication with His Creator, his imagination becomes filled with a conflux of awful ideas concerning the universal agency and invisible presence of that Being; concerning what is likely to become of himself, and of the superlative importance of providing for the happiness of his future existence by endeavouring to please *Him* who is the arbiter of his destiny; reflections which, whenever they gain admittance, for a season overwhelm all others, and leave, when they depart, a solemnity upon the thoughts that will seldom fail, in some degree, to affect the conduct of life."—*Moral Philosophy*, book v. chap. iv

† The following observations, from a little book of Whately's (*Lessons on Morals*), concerning "Christian knowledge," are worth quoting here:—"Though Christian knowledge be the *least* part of the Christian's business, it must be the *first* part, for you cannot act on Christian principles without knowing something of what your religion is. And, moreover, if you are very ignorant of it, and are content to remain so, this is a sign that your heart is not engaged in God's service, for if any one receive a letter from his father, . . . containing directions for his conduct, and yet never read that letter with any attention, you should at once conclude that his professed love and respect were not real."

however, I need not dwell, for surely all persons who are anxious with all their hearts to obey God's holy will and commandments, and "die untainted in their fame and reputation,"* will neglect none of these things.

SECTION II.—AVOIDANCE OF TEMPTATION.

"How oft the sight of means to do ill deeds
Makes ill deeds done!"—SHAKSPERE, *King John*, IV. 2.

II Temptations of all kinds should be avoided, this is another of the safeguards against sin to which I wish to direct your special attention. You should never go, for example, into any place where sin revels triumphant, except from a strong sense of duty, nor consort with people who refuse to see the odious nature of sensuality, and who contemplate but with a sneer the real beauties of virtue. Avoid *all* temptations, as far as lies in your power; for it is far easier and wiser for weak and sinful man to run away from than to overcome the alluring fascinations of unholy pleasure. Indeed, what stronger evidence could there be of the paramount propriety of our avoiding temptation than the fact that our Lord himself, who knew our nature so well (having lived Himself as Man for so many years on earth among us), instructs us in our daily prayer to pray to Him to "lead us not into temptation"? (*Cf.*, too, Matt. xxvi. 41.)

We are all, the very best of us, liable to sin when craftily tempted. "Let him," therefore, "that standeth take heed lest he fall," and prudently keep out of the way of all temptations † of every kind.

* *The Picture.*

† "Fly," urges Jeremy Taylor, "from all occasions, temptations, loosenesses of company, balls, and revellings, indecent mixtures of wanton dancings, idle talk, private society with strange women, starings upon a beauteous face, the company of women that are singers, amorous gestures, garish and wanton dresses, feasts and liberty, banquets and perfumes, wine and strong drinks, which are made to persecute chastity; some of these being the very prologues to lust, and the most innocent of them being but like condited and pickled mushrooms, which, if carefully corrected and seldom tasted, may be harmless, but can never do good."—*Holy Living.*

Avoid everything which is likely to kindle the flame of passion within you. Avoid all places where sensuality reigns supreme, and temperance, soberness, and chastity are treated with contempt.

> "An Atheist's laugh's a poor exchange
> For Deity offended!"

Read not, out of pure wantonness, indecent, immoral books,* or obscene law cases, converse not with women of doubtful

* Immoral books are forcibly denounced, in his admirable *Student's Manual*, by the Rev John Todd, in the following passage:—"Beware of bad books Some men have been permitted to live and employ their powers in writing what will continue to pollute and destroy for generations after they are gone The world is flooded with such books. They are permitted to lie in our way as a part of our moral discipline. . . . I do entreat my young readers never to look at one, never to open one: they will leave a stain upon the soul which can never be removed

"And if you have an enemy whose soul you would visit with a heavy vengeance, and into whose heart you would place vipers which will live and crawl, and torment him through life, and whose damnation you would seal up for the eternal world, you have only to place one of these destroyers in his hand, and you have certainly paved the way to the abodes of death, and if he does not travel it with hasty strides, you have at least laid up food for many days of remorse

"What shall be said of those who print and sell such works to the young? . . They are the most awful scourges with which a righteous God ever visited the world . They dig graves so deep that they reach into hell, they blight the hopes of parents, and pour more than seven vials of woe upon the family whose affections are bound up in the son who is thus destroyed"

And *cf* Dr E Blackwell upon this same point "The dangers, arising from vicious literature of any kind, cannot be over-estimated by parents. Whether sensuality be taught by police reports, or by Greek and Latin literature, by novels, plays, songs, penny papers, or any species of the corrupt literature now sent forth broad-cast, and which finds its way into the hands of the young of all classes and both sexes, the danger is equally real. It is storing the susceptible mind of youth with words, images, and suggestions of vice, which remain permanently in the mind; springing up day and night in unguarded moments; weakening the power of resistance, and accustoming the thoughts to an atmosphere of vice. No amount of simple caution given by parents or instructors suffices to guard the young mind from the influence of evil literature. It must be remembered that hatred of evil will never be learned by intellectual warning.

"The permanent and incalculable injury which is done to the young

character; avoid all dissipated and profligate companions. Shun all opportunities favourable to the committing of this sin. Avoid especially idleness, which is the mother of mischief; and drunkenness, "for wine hath destroyed many." Encourage not the fatal invasion of vice by your own loosenesses of talk and manner. How many young men might have lived and died guiltless of the sin of incontinence, had they not placed themselves, needlessly and foolishly, under its influence and in its power! How sinful is such conduct! How truly foolish, too! Assuredly men, being prone to err, and surrounded by temptations, and possessed of strong passions—passions which are exerting themselves incessantly to be victorious in the war that is always going on between themselves and the allied principles, reason, or conscience, and self-love—are bound not only by the laws of religion and morality, but also by those of common sense, to avoid, in place of seeking for, opportunities to go astray.

mind by vicious reading ['and its destructive effect upon the quality of the brain], is proved by all that we now know about the structure and methods of growth of the human mind."—*Counsel to Parents*

Paley thus writes upon this subject, and is there any one who will deny the importance of his suggestion?—any one who can refute the reasoning of his argument?—

"If fornication be criminal, all those incentives which lead to it are accessaries to the crime, as lascivious conversation, whether expressed in obscene or disguised under modest phrases, also wanton songs, pictures, books, the writing, publishing, and circulating of which, whether out of frolic or for some pitiful profit, is productive of so extensive a mischief, from so mean a temptation, that few crimes, within the reach of private wickedness, have more to answer for or less to plead in their excuse.

"Indecent conversation, and, by parity of reason, all the rest, are forbidden by St Paul, Eph iv 29 'Let no corrupt communication proceed out of your mouth,' and again, Col iii 8 'Put off . . . filthy communication out of your mouth.'

"The invitation or voluntary admission of impure thoughts, or the suffering them to get possession of the imagination, falls within the same description and is condemned by Christ (Matt v 28): 'Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' Christ, by thus enjoining a regulation of the thoughts, strikes at the root of the evil."—*Moral Philos.*, book iii. part iii. chap ii.

You must resolutely shun all such opportunities, if you wish to live virtuously in this life and to enjoy in the next happiness greater than we can conceive, and everlasting.

> "When fierce temptation, seconded within
> By traitor appetite, and arm'd with darts
> Temper'd in hell, invades the throbbing breast,
> To combat may be glorious, and success
> Perhaps may crown us, but to fly is safe." *

But you may say, "WHAT ABOUT YOUNG MEDICAL MEN AND CLERGYMEN? Must *they* not go at the call of duty into all places and into all company? Must *they* not try to do good service to every class of persons, no matter whether they be good or evil? And, furthermore, is not A KNOWLEDGE OF THE WORLD a most important knowledge? and how can *it* be acquired, if one shuts himself up in his room and never goes anywhere but into the company of the respectable and the righteous?" Well, to all this my answer is. Of course, at duty's call you must go anywhither; it would be utterly wrong to confine your services only to the righteous, when the publican and sinner have also claims upon you. When duty calls you, then indeed you must go—but no sooner. Wantonness, idle curiosity, love of strange scenes, mere fancy, however, are not duty. And if these, or any one of these, be the only motives you have for wilfully running into temptation that you ought to avoid, then clearly there is no excuse for you; and you are acting sinfully and foolishly in so doing.

Duty calls the soldier up to the cannon's mouth. Sicknesses and loathsome and infectious diseases, worse and more trying, perhaps, than any battle-scenes, must be faced, in the discharge of their duty, by the clergyman and physician; and those who would shrink from their self-imposed tasks, those who would run away from their duty, whatever it be, are utterly contemptible creatures, whose unmanliness need not be dwelt upon here. But, then, if duty—duty towards God or towards our neighbour—does *not* call us, we should

* COWPER, *The Task*, book iii.

not go to any place where there is strong temptation to sin. To do so gratuitously and needlessly is sinful.

And then, as to the "knowledge of the world," you need not be at all afraid that you will not be obliged to encounter many a disgraceful proceeding, and be made acquainted with many a sinful and painfully licentious act, without purposely and needlessly going in quest of any such: we are surrounded by every kind of iniquity, and *cannot* avoid contact with it. Why, then, go deliberately into the way of temptation, with which you have fortunately, *ex hypothesi*, no personal concern. How absurd the pretence that you are anxious to acquire a "knowledge of the world"! Green-rooms in theatres, moreover, disreputable bar-rooms, noisy taverns, weak maid-servants, unprotected shop-girls, immoral books and songs, vile police-court reports, indecent pictures, unseemly conversation, midnight shout, tipsy dances, revelry, do not constitute "the world:" least of all are they that part of it which inflammable and inexperienced young men of your age are at all required or ought to study.

Vice no doubt is, in the poet's words,

> "A monster of so frightful mien,
> As to be hated needs but to be seen."*

"Yet"—we must not forget how Pope continues—

> "Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

SECTION III.—MODERATION IN THE USE OF INTOXICATING DRINKS.

"Show not thy valiantness in wine, for wine hath destroyed many."—*Ecclus.* xxxi 25

III. Moderation† in the use of intoxicating drinks is the next safeguard against fornication, to which I think it well

* *Cf.* with these lines of Pope the following from Cowper's *Expostulation*:—

> "Religion, if in heavenly truths attired,
> Needs only to be seen to be admired"

† "Drunkenness is an immoderate affection and use of drink. That I call immoderate that is besides or beyond that order of good things for which God hath given us the use of drink. The ends are digestion

to direct your attention. Excess in drink—as well as indolence—might be fairly classed, no doubt, among the "temptations" to sin, upon "the avoidance" of which we have been just now dwelling. However, I have thought it better to give to each a separate section of its own, in order to give it the more prominence. And there could not be, I believe, too much stress laid upon the potent influence of strong drink and of indolence as agents for increasing the enormous amount of vice and misery which mark this world as their own.*

That drunkenness is a "sin" must be evident to every one who reads his Bible. Does not our Saviour Himself forbid it, saying, *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness* (Luke xxi. 34)?

of our meat, cheerfulness and refreshment of our spirits, or any end of health, besides which if we go, or at any time beyond it, it is inordinate and criminal—it is the vice of drunkenness."—*Jeremy Taylor*.

* "There is not a judge on the bench," once said the late Lord Chief Justice Whiteside, in an address to the Young Men's Christian Association of Dublin, "who does not moralize upon this subject of intoxication. And there is scarcely a crime . . . among the class of assaults and sudden attacks upon human life, coming from a fair, and so forth, that does not result from drunkenness."

Cf. "The vice of drunkenness, rightly defined by the ancient Swedes as 'the disgrace of man and the mother of misery,' has spread over the length and breadth of our land, pervading country as well as town, agricultural as well as commercial districts, army as well as navy, sparing the young as little as the old, the woman scarcely less than the man; the destroyer of all health and virtue, the breeder of all sickness and sin; filling every haunt of vice, every prison for crime, every hospital for sickness and accident, every asylum for madness. No foul epidemic ever raged more periodically than this permanently; no malignant plant ever seeded and propagated itself with more fatal rapidity and abundance." And again—

"It is calculated that upwards of 60,000 die annually in this country from the effects of drink. We shudder at the waste of life entailed by war, but '*Gula plures quam gladius peremit*,' and slays them ignominiously by their own fault."

"'No drunkard attends the ordinances of religion.' 'Intemperance

And then, being confessedly the cause or occasion of much of the vice, it must be held responsible for a large portion of—vice's natural attendants—the crime and shame and sorrow "that flesh is heir to." It will, therefore, not be surprising that I should assign to temperance a prominent place when dealing with some of the principal safeguards against the monster evil, sensuality. A drunken man is not a responsible being. He is not accountable for his own actions. Words flow from him that he never intended, secrets escape him that ought never to have been revealed; and he does things that he never would have dreamt of doing were it not that he was under the power of drink—things that perhaps he may have cause to repent of and regret all the days of his life.*

The tipsy man is more liable to fall into and less able to resist temptations; less inclined and less able to keep down and triumph over the incitements of the flesh. How many

is the utter annihilation of all moral and religious feeling.' 'A fearful drawback on morals and religion,' and so forth—

"From clergymen, constables, governors of workhouses, prisons, lunatic asylums, comes the same cry, and almost literally in the same words . Nor have the grand juries been silent."—*Quarterly Review*, No 278, October 1875

Cf also "In speaking of drunkenness, it is impossible not to be struck with the physical and moral degradation which it has spread over the world Wherever intoxicating liquors become general, morality has been found on the decline They seem to act like the simoom of the desert, and scatter destruction and misery around their path. The ruin of Rome was owing to luxury, of which indulgence in wine was the principal ingredient. Hannibal's army fell less by the arms of Scipio than by the wines of Capua, and the inebriated hero of Macedon, after slaying his friend Clitus and burning the palace of Persepolis, expired at last of a fit of intoxication in his thirty-third year. . . . A volume might be written in illustration of the evil effects of dissipation, but this is unnecessary to those who look carefully around them, and more especially to those who are conversant with the history of mankind."—*Anatomy of Drunkenness, by Robert Macnish, M F.P.S G* (third edition).

* "*Olivia* What's a drunken man like, fool?

"*Clown.* Like a drown'd man, a fool, and a madman; one draught above heat makes him a fool; the second mads him; and a third drowns him."—SHAKSPERE, *Twelfth Night*, i. 5.

acts of impurity have been committed for the first time by persons when under the influence of drink! How often even has drink been actually employed for the express purpose of inducing others to sin, by drowning and drugging, as it were, the voice of their conscience and inflaming their passions! Drink especially ministers to lust. And sensuality is, consequently, a much more common vice among persons addicted to alcoholic drinks than among total abstainers or very moderate drinkers.* Indeed, in enumerating the evils of drunkenness, Solomon adds this to the account—"Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. xxiii. 33).

Too much drink gives artificial strength to the passions; creates impure imaginations, dulls the intellect; weakens, or even for the time being annihilates, the memory; renders the reason useless, or almost useless; and gives to the appetites a mastery over the entire person. Too much drink, in short, unmans and even brutalizes man; nay, it worse than brutalizes him, for surely a man who has reduced himself in understanding so very low is worse than a mere born beast. The unreasoning beast, it must be remembered, *cannot sin.*

Such are some of the immediate effects of this sin of drunkenness; and then there are the after-effects to be also taken into account—the certain loss of character; the diminished self-control; the sense of shame (until self-respect too, among other high and refined notions, is at last

* I cannot refrain from quoting Dr. Traill here—so forcible and appropriate are his observations upon this danger of indulging too much in spirituous drink —"Above all things, I must point out to you that any excessive indulgence in spirituous liquors will upset every plan such as I have shadowed forth. Under the baneful influence of drink religious principles and scruples disappear; firm resolves and good purposes vanish into thin air, passions become turbulent: temptations quickly get the mastery, and soon sin and its results hold high festival; therefore avoid this fruitful source of sin and crime. Too often have I seen young men in the height of manly vigour, led away by this snare, gradually enter on an evil course, and run a rapid downward race."—*Essay on Sensuality, by Anthony Traill, M.D., LL.D., F.T.C.D.,* in *Parting Words to Boys Leaving School.*

destroyed by it); the gradual extinction of every noble aim; a whole train of sicknesses and diseases of various kinds; the loss of money; the waste of valuable time. But how could I ever with sufficient force describe all the horrors and evils that follow, as inevitable consequences, excess in drink? *

* "He is not only drunk that can drink no more; for few are so, but he hath sinned in a degree of drunkenness who hath done anything towards it beyond his proper measure. Now, its parts and periods are usually thus reckoned —1, apish gestures, 2, much talking; 3, immoderate laughing, 4, dulness of sense; 5, scurrility, that is, wanton, or jeering, or abusive language, 6, a useless understanding, 7, stupid sleep, 8, epilepsies, or fallings and reelings, and beastly vomitings." —*Jeremy Taylor*

Jeremy Taylor notices the following seven "Evil Consequents to Drunkenness"—"1. It causeth woes and mischief (*a*), wounds and sorrows, sin and shame (*b*), it maketh bitterness of spirit, brawling and quarrelling, it increaseth rage and lesseneth strength, it maketh red eyes and a loose and babbling tongue. 2 It particularly ministers to lust . . 3 It besots and hinders the actions of the understanding, maketh a man brutish in his passions and a fool in his reason, and differs nothing from madness, but that it is voluntary, and so is an equal evil in nature, and a worse in manners (*c*) 4. It takes off all the guards, and lets loose the reins of all those evils to which a man is by his nature or by his evil customs inclined, and from which he is restrained by reason and severe principles Drunkenness calls off the watchmen from their towers, and then all the evils that can proceed from a loose heart and an untied tongue, and a dissolute spirit and an unguarded, unlimited will, all that we may put upon the accounts of drunkenness. 5. It extinguishes and quenches the Spirit of God, for no man can be filled with the Spirit of God and with wine at the same time. And, therefore, St Paul makes them exclusive of each other (*d*) 'Be not drunk with wine, wherein is excess, but be filled with the Spirit.' . 6 It opens all the sanctuaries of nature, and discovers the nakedness of the soul, all its weaknesses and follies, it multiplies sins and discovers them, it makes a man incapable of being a private friend or public counsellor. 7. It taketh a man's soul into slavery and imprisonment more than any vice whatsoever (*e*), because it disarms a man of all his reason and his wisdom, whereby he might be cured, and therefore commonly it grows upon him with age, a drunkard being still more a fool and less a man I need not add any sad examples, since all story and all ages have too many of them Amnon was slain by his brother Absalom when he was warm and high with wine Simon, the high priest, and two of his sons,

But you may say that you "never will drink too much" —that you "only take a little in moderation," and that "no one surely would object to that!" Yes; many would. All physicians are agreed that the less alcoholic drink of any kind *a young man* takes, the better. Temperance in drinking is a very excellent thing; but total abstinence is for young men *in fair average health*, both for their own sake, and for example's sake, more excellent still. One of the most characteristic features of intoxicating drink is its remarkable insidiousness. Men nearly always begin "in moderation"—always mean at least to do so; but, without knowing how or when it happened, how many (alas, how very many!) end in being drunkards! *

For drink lures on its victim in the pleasantest possible manner to his fate; and oh! what a falling off may take place

were slain by their brother at a drunken feast. Holofernes was drunk when Judith slew him, and all the great things that Daniel spake of Alexander (*f*) were drowned with a surfeit of one night's intemperance and the drunkenness of Noah and Lot are upon record to eternal ages, that in those early instances and righteous persons, and less criminal drunkenness than is that of Christians in this period of the world, God might show that very great evils are prepared to punish this vice; no less than shame, and slavery, and incest, the first upon Noah, the second upon one of his sons, and the third in the person of Lot."—*Holy Living*.

[(*a*) Prov xxiii 29.

(*b*) Multa faciunt ebrii, quibus sobrii erubescunt.—*Senec*, Ep. lxxxiii. 17.

(*c*) Insaniæ comes est ira, contubernalis ebrietas.—*Plutarch*.

——— ———Corpus onustum
Hesternis vitiis animum quoque prægravat.—*Horat.*
Ebrietas est voluntaria insania —*Senec.*

(*d*) Ephes. v 18 (*e*) Prov. xxxi. 4.

(*f*) Alexandrum intemperantia bibendi, et ille Herculaneus ac fatalis scyphus, perdidit —*Senec.*, Ep. lxxxiii. 21]

* "A drunkard is rarely able to recall the particular circumstance which made him so. The vice creeps upon him insensibly, and he is involved in its fetters before he is aware. It is enough that we know the proximate cause, and also the certain consequences. One thing is certain, that a man who addicts himself to intemperance can never be said to be sound in mind or body. The former is in a state of partial insanity, while the effects of the liquor remain; and the latter is always more or less diseased in its actions."—*Anatomy of Drunkenness*.

in a young man addicted to alcoholic drinks in the course of a few short years, or even less! I used to know several young men who are now, those of them who are alive, confirmed drunkards, and yet it seems but yesterday since they were as temperate in their habits as any of you. Their future prospects were bright and unclouded; their talents were beyond the average; they were singularly well educated, they were their parents' joy and pride; and they were loved by all who knew them. And now see to what they have brought themselves! Just look at them for a moment—with pity and a sigh—and think of the terrible insidiousness and destructive nature of drink! There they are now—they who were once so active and energetic; so healthy in mind and in body, so much respected; so successful, and so happy—there they are now, I say, unhealthy, disreputable, friendless, demoralized, and miserable, conscious of their ruin, but too enervated, too irresolute and dissolute, to break the cords that bind them to their degraded taste and morbid desire for the alcohol that is ruining them.

And now we may ask ourselves, How did this terrible change come about? It surely did not take place all in a moment! It must have been by slow steps that these young men have gone so far down the sloping path to shame and ruin. Well, it doubtless began some way in this wise: they were, we may suppose, sociably inclined; and a glass of sherry now and again, in excess or at unseasonable times, in the first instance got over their natural repugnance* to alcoholic drink; and in the next it even gave them a

* *Cf* "Parents should be careful of allowing their offspring stimulating liquor of any kind The earlier persons are initiated in its use, the more completely does it gain dominion over them, and the more difficult is the passion for it to be eradicated. Children naturally dislike liquors, a pretty convincing proof that in early life they are totally uncalled for, and that they only become agreeable by habit. It is, in general, long before the palate is reconciled to malt liquors; and most young persons prefer the sweet home-made wines of their own country to the richer varieties imported from abroad. This shows that the love of such

slight taste for it; the slight taste grew into a great one; and this soon into an actual craving. The first, and second, and third stages in their downward course being thus passed, some of them eventually became confirmed solitary drinkers. Others would often sit up carousing half the night through at "the late revel and protracted feast," where, from their engaging manners and fun and wit, they were ever thrice-welcome guests. On the mornings following these numerous "occasions of excess," these unfortunate wretches would awake usually in a most miserable condition—dull, weary, sick, and sorry.*

stimulants is in a great measure acquired, and also points out the necessity of guarding youth as much as possible from the acquisition of so unnatural a taste."—*Anatomy of Drunkenness.*

* The night and morning immediately following a convivial party, in which a man has drunk immoderately, is described so graphically by Dr. Macnish, that, even at the risk of somewhat departing from my subject, I cannot refrain from quoting the passage in full —"When the drunkard is put to bed, let us suppose that his faculties are not totally absorbed in apoplectic stupor, let us suppose that he still possesses consciousness and feeling, though these are both disordered, then begins 'the tug of war,' then comes the misery which is doomed to succeed his previous raptures. No sooner is his head laid upon the pillow, than it is seized with the strangest throbbing. His heart beats quick and hard against the ribs A noise like the distant fall of a cascade or rushing of a river is heard in his ears sough—sough—sough, goes the sound. His senses now become more drowned and stupefied. A dim recollection of his carousals, like a shadowy and indistinct dream, passes before the mind. He still hears, as in echo, the cries and laughter of his companions. Wild fantastic fancies accumulate thickly around the brain. His giddiness is greater than ever, and he feels as if in a ship tossed upon a heaving sea. At last he drops insensibly into a profound slumber. In the morning he awakes in a high fever. The whole body is parched; the palms of the hands, in particular, are like leather. His head is often violently painful. He feels excessive thirst, while his tongue is white, dry, and stiff. The whole inside of the mouth is likewise hot and constricted, and the throat often sore. Then look at his eyes—how sickly, dull, and languid! The fire which first lighted them up in the evening before is all gone. A stupor like that of the last stage of drunkenness still clings about them, and they are disagreeably affected by the light. The complexion sustains as great a change; it is no longer flushed with gaiety and excitation, but pale and wayworn, indi-

Whereupon "a brandy and soda"—"a hair of the dog that bit them," as the vulgar phrase is—would be recommended to them by some of their ill-chosen, ill-conditioned, miscalled friends, and they would take it, and take it again, till at last these drinks, or something of the kind, became part of their ordinary morning's beverage. *Curas expellite vino* would bawl out one dissipated companion; "Every drop we sprinkle o'er the brow of Care," &c, would urge another,—both alike forgetful of what so frequently in the first instance created "the cares" they wanted to "banish," and superinduced "the wrinkles" which they wished to "smooth." The more they drank, the more of course they desired to drink. By this time they had, as you may suppose, lost much, if not all, of their self-respect, while their powers of self-restraint, being so little exercised, were very considerably weakened. A few years thus went over them Their friends then shook their heads, and cautioned them, entreating them to desist before it was too late, but their words of caution came not in time It *was* too late, they were already drunkards.

> "Oh! when we swallow down
> Intoxicating wine, we drink damnation,
> Naked, we stand the sport of mocking fiends,
> Who grin to see our noble nature vanquish'd,
> Subdued to beasts"*

There is a minor point in connection with this habit of drinking on which—even though it is both beside my subject and beneath its dignity—I think it advisable to add a few words. It is this it is very difficult to procure *pure*

cating a profound mental and bodily exhaustion There is probably sickness, and the appetite is totally gone Even yet the delirium of intoxication has not left him, for his head still rings, his heart still throbs violently, and if he attempt getting up, he stumbles with giddiness The mind also is sadly depressed, and the proceedings of the previous night are painfully remembered He is sorry for his conduct, promises solemnly never again to commit himself, and calls impatiently for something to quench his thirst Such are the usual phenomena of a fit of drunkenness" —*Anatomy of Drunkenness.*

* Charles Johnson.

wine—or, indeed, pure alcoholic drink of any kind—in these days of adulteration and imposture. The ordinary dinner sherries, the ordinary brandies, even the common whisky, are all, as a general rule, much adulterated, and that too in a way most dangerous to one's health. In fact, some of these drinks are little else than poison, and this is certainly one very considerable objection to taking them at all. This is almost universal testimony, as doubtless would be acknowledged even by many wine-merchants themselves. Everybody, indeed, possessed of any knowledge of these things now knows that wines are adulterated to an alarming extent. The following passage is taken from the "Anatomy of Drunkenness," published in 1829; and let it be remembered that the cleverness and skill (shall I say dishonesty?) in the matter of adulteration to which we have reached in these days are far greater than they were even in 1829:—

"The extent," writes Dr Macnish, "to which adulteration has been carried in all kinds of liquor is indeed such as to interest every class of society. Wine, for instance, is often impregnated with alum and sugar-of-lead, the latter dangerous ingredient being resorted to by innkeepers and others to take away the sour taste so common in bad wines. Even the colour of these liquids is frequently artificial, and the deep rich complexion, so greatly admired by persons not in the secrets of the trade, is often caused, or at least heightened, by factitious additions, such as elderberries, bilberries, redwoods, &c. Alum and sugar-of-lead are also common in spirituous liquors, and in many cases oil of vitriol, turpentine, and other materials equally abominable, are to be found in combination with them. That detestable liquor called British gin is literally compounded of these ingredients; nor are malt liquors, with their multifarious narcotic additions, less thoroughly sophisticated or less detrimental to the health. . . . Inebriating agents often contain elements of disease foreign to themselves. . . . Liquors, even in their purest state, are too

often injurious to the constitution without the admixture of poisons."*

Serious, painful words these, and well worthy of your most earnest consideration. May they sink into your memory, and influence your conduct accordingly!

The following extract is from the paragraph with which Dr. Macnish concludes his sadly interesting little volume; and with it I shall take leave of this third safeguard:—

"In higher circles, where there is good living and little work, liquors of any kind are far less necessary, and till a man begins to get into the decline of life they are absolutely useless. When that happens, he will be the better of a moderate allowance to recruit the vigour which approaching age steals from the frame. For young and middle-aged men in good circumstances water is the best drink. The food they eat is sufficiently nutritious and stimulating without any assistance from liquor. This they may depend upon; and notwithstanding the ideas they may entertain of the effeminacy of the water-drinker, there can be no doubt that, both in body and mind, he is much more enviably situated than themselves. His blood flows as cool and pure as the element he quaffs; his brain is clear and composed; he is not encumbered with any useless corpulency, his body is free of all bad humours, his stomach of all bad digestions; and his appetite is healthy and natural."

SECTION IV.—OCCUPATION.

——— Et ni
Posces ante diem librum cum lumine, si non
Intendes animum studiis et rebus honestis,
Invidia vel amore vigil torquebere.—*Hor*, Ep i 2, 34.

IV. Occupation of both mind and body is another most important, even essential, safeguard against lewd

* Concerning "the liquor vended to the poor" his words of condemnation are particularly cogent,—"It is usually a vile compound of everything spurious and pestilent, and seems expressly contrived for the purpose of preying upon the vitals of the unfortunate victims who partake of it."—*Anatomy of Drunkenness*

thoughts and acts.* Idleness being, according to universal testimony, the mother of mischief, you cannot at one and the same time be idle and innocent. "Idleness," says Burton, "is the bane of body and mind, the nurse of naughtiness, and stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief, or sinks into melancholy."

Is it not, indeed, self-evident that the "mind quite vacant" is more susceptible to the invasion of impure thoughts and sensual desires, which are so often the sure precursors of impure acts, than one which is actively employed? The habit of indolence and reverie, then, must be strenuously fought against, as at once enfeebling to the mind and tending to deprave the feelings of the heart.

* "1 When a temptation of lust assaults thee, do not resist it by heaping up arguments against it and disputing with it, considering its offers and its dangers, but fly from it; that is, think not at all of it, lay aside all consideration concerning it, and turn away from it by any severe and laudable thought of business. 2 Avoid idleness, and fill up all the spaces of thy time with severe and useful employment, for lust usually creeps in at those emptinesses where the soul is unemployed and the body is at ease For no easy, healthful, and idle person was ever chaste if he could be tempted. But of all employments, bodily labour is most useful, and of greatest benefit for the driving away of the devil."

[*Cf* the quotation about "a man's mind," &c., on p. 126.]

. . . .

"Divert them (your sensual desires) with some laudable employment, and take off their edge by inadvertency or not attending to them. For since the faculties of a man cannot at the same time, with any sharpness, attend to two objects, if you employ your spirit upon a book or a bodily labour, or any innocent and indifferent employment, you have no room left for the present trouble of a sensual temptation. For to this sense it was that Alexander told the Queen of Caria that his tutor, Leonidas, had provided two cooks for him: 'Hard marches all night, and a small dinner the next day' (νυκτοπορίαν καὶ ὀλιγαριστίαν). These tamed his youthful aptnesses to dissolution so long as he ate of their provisions."—*Holy Living* *Cf.* footnote †, p. 161.

"Evil thoughts," wisely remarked a Latin author, "intrude on an unemployed mind as naturally as worms are generated in a stagnant pool." Work, therefore, is necessary for us as an antidote against vice. It is, moreover, a religious as well as a moral duty for us to use all our faculties. For not only do common sense and natural religion direct us to keep ourselves occupied, as the best means of preventing our minds from being overrun by worse than merely useless meditations; but besides this we are expressly ordered by God's own Son to avoid idleness, and use in the most profitable manner the talents with which we are provided. NO WORK OR CROSS, NO CROWN, is one of the leading ideas of the Gospel. We *must* deny ourselves, we *must* put all our talents to a good account, nay, to the best possible account, if we desire to live in accordance with the Divine commands. We *cannot* please God if we idly sleep through life. *Pater ipse colendi haud facilem esse viam voluit.* We have, therefore, really no time to waste. If we wish to live virtuously, we must live busily, ever developing some of our religious and moral, our intellectual or æsthetic, or our physical faculties To no man in this life is there any standing still: we must all be going either forward or backward. All one's time ought to be spent (I do not speak, of course, of the time necessary for sleep, meals, &c) between his own proper employment and suitable relaxation—between, in short, labour and recreation. We should always, when not engaged in business, be amusing or improving ourselves somehow—the only thing necessary to consider about our amusements being to see that they are innocent, for, of course, if not innocent, they are clearly sinful. WORK *or* RECREATION should be a moving principle in each one of you—a principle to which you should heartily and rigidly adhere if you would always keep yourselves innocent of sensual sins. But is not this, indeed, self-evident? Let your minds be always occupied in some necessary business *or* some healthy and innocent amusement, and the battle against your flesh is all but won.

Sensuality may be easily avoided by the man who thus spends his time. It is in idle minds that evil thoughts especially luxuriate as "it is in neglected fields that the fern, fit only to be burned, grows."* "Be sure, sir," the celebrated General Wolfe is represented by Thackeray as saying to a young friend, "that idle bread is the most dangerous of all that is eaten." †

Keep down, then, these evil thoughts, which are the parent of vice, by banishing from your life that enervating, demoralizing inactivity of which such thoughts are invariably the offspring. If you do this, a death-blow will obviously be struck at your evil inclinations.

Nor should we look on hard work in the light of a calamity —a severe remedy which we must endure, as an invalid does some unsavoury medicine, in order to cure ourselves of these sinful inclinations. On the contrary, work is one of our very greatest blessings; and the necessity to work is a boon for which we could not be too thankful. Idleness is not happiness, nor is it the source from which happiness springs. All the happinesses which man is capable of enjoying, all the moral elevation he can attain to, all the greatness he can achieve, are connected with the necessity he is under to work. Work is essential to all religious, moral, and intellectual advance, in short, to virtue—without which there can be no happiness.‡ Work, therefore, as a safeguard against fornication, is by no means an unremunerative or unpleasant remedy.

This must be the personal experience of every one—that work is conducive to happiness, idleness to misery and vice. How fortunate that man who is never at a loss to know how to "*kill* time," as the painful expression is—time, the "bug-

* *Neglectis urenda filix innascitur agris.*—*Hor.*, Sat. I. iii. 37.

† The Virginians.

‡ *Cf* Cicero, De Off. i. 6.

Virtutis omnis laus in actione consistit.

Also:—"Not in passivity, but in activity, lie the evil and the good of the rational social animal, just as his virtue and his vice lie not in passivity, but in activity."—*M. Antoninus*, ix. 16

Also. "Virtue, if not in action, is a vice."—*The Maid of Honour.*

bear of the empty-headed"! What a wretched, miserable thing is *ennui*—that weariness of spirit which the idle, and they only, feel—nay, more, which the idle, *and they always, must feel!*

> "Leisure is pain; takes off our chariot wheels;
> How heavily we drag the load of life!
> Blest Leisure is our curse; like that of Cain,
> It makes us wander, wander earth around
> To fly that tyrant Thought. As Atlas groaned
> The world beneath, we groan beneath an hour." *

The idle can have no holidays, no amusement, no recreation. Relaxation is a blessing which the busy alone can enjoy; for who can *relax* their minds if they are never braced up, never engrossed in or attentive to business? How can you have, much less enjoy, any holiday, if life is all one holiday? or how can there be vacation to any but to those who have been previously, and are soon to be again, at work.

INTELLECTUAL AND ÆSTHETICAL AMUSEMENTS: CHESS.

This is a subject upon which it is not necessary to say much—*Quot capitum vivunt, totidem studiorum.* If you are in a university, read for Honors you have your choice of every kind of subject—Classics, Mathematics, the Physical Sciences, English History and Literature, Modern Languages, Moral Philosophy, &c. And then there are those most valuable Societies, the Historical, Philosophical, Philharmonic, and (if you are a Divinity student) the Theological. Then there are the professional classes, in case you belong to any of them; and if between all these and your private studies you cannot employ your working time profitably, I am certainly at a loss to know how to address you.

If you do not happen to be in some university, I would nevertheless earnestly advise you, during whatever spare time you may have at your disposal after the work of your day is over, to pursue systematically and regularly some course of studies, just as you would do if you were in one.

* Young.

Make yourselves acquainted with some useful and entertaining subject, such as one of the Natural or Experimental Sciences. Learn some modern language—or ancient one. Learn, in short, like Solon, "something additional every day." * Provide yourselves with a "University Calendar;" and in it you will see what are the principal courses of study marked out for the best-educated youths of our country. And if you find that you cannot master any of these courses without help, try to procure help; this you can seldom fail to procure, if you reside in or near any large town. But there are some with which you will surely be able to become fairly acquainted, even if you cannot thoroughly master them, without any such help, and what is there to prevent your turning your attention to one of these? There is, for instance, the whole course of English literature, from Chaucer to Tennyson. There is English history, and general European history. There is Political Economy, too, a most useful and interesting branch of knowledge. And then there are numbers of most excellent theological and ethical treatises which every one should certainly know something about; and why not devote your spare hours to studying attentively some of these? The study required by them will be in itself both pleasant and invigorating,† and it will besides help to save you from idleness (*i.e.*, waste

* *Quid quod etiam addiscunt aliquid? ut Solonem versibus gloriantem videmus, qui se quotidie aliquid addiscentem senem fieri dicit.—Cic. de Sen.* 8 26

† I would strongly recommend you, no matter to what professional school you may belong, or whether you belong to any or not, to make a point of always having some standard Theological or Ethical work on hand The careful study of such writings will at one and the same time improve your understanding and sober your thoughts. Paley's "Christian Evidences" and Butler's famous "Analogy" and "Fifteen Sermons" are certainly three books with which you ought under all circumstances to make yourselves familiar. The Preface and first three of Butler's Sermons especially deserve your serious attention. In them you will find a learned *philosophical* treatise on that vast subject, Human Nature, of which I have endeavoured to give you a brief and *popular* account in the first two sections of Chapter I.

of time, talents, and opportunities), and its inseparable attendants—mischief, weariness of spirit, and sin

And then, what shall I say of the various accomplishments which there are?—of drawing * and painting, chess,† music

* Mr Fawcett, M P, a few years ago, when speaking of "the employment of evenings," thus referred to drawing —"There are many young men, who are never attracted to, or who are soon disgusted by, severer and more abstract subjects, who might easily be brought to take a keen and lasting interest in a pursuit which would employ their hands as well as their heads. The training in accurate observation which drawing supplies, and the increased pleasure in the act of observation which follows upon this training, would be as useful an intellectual possession as a young man who has but little time to give to study could possibly get hold of, while, unlike some others, it would have in it almost from the first a large element of enjoyment as well as of labour."

† The following extract from an article on Chess, contributed to *Our School Times* (September 1878), by Professor Monck, the author of the essay in PARTING WORDS "On the Dangers and Safeguards of College Life," is suggestive —"Chess is a game which possesses many advantages over other indoor games It can always be played between two, while, if more than that number are present, one can be taken into consultation, or a second board brought into requisition. But its peculiar merit is, that it can substantially be played without any companion. This can be done in various ways. First, you may carry on a game by correspondence with some one at a distance, from whom you will receive moves and reply to them The writer of this article is actually playing with a gentleman in Washington at present, but if such games are rather slow, it is easy to procure opponents nearer at hand, whose replies will be received very promptly, and two or three of whom will give the solitary player sufficient occupation during his leisure time in the evenings Secondly, you can set about solving the chess problems which appear in numerous periodicals, and which will give you abundance of occupation for any spare time you may have, until practice has made you an adept at solving them, and when this point is reached, you can *compose* problems, which, I fancy, will give you quite as much intellectual exercise and amusement Thirdly, you can play out some of the games which are published in the various works and periodicals on the subject, which you will soon find will afford considerable interest; or you can take up some of the chess openings or positions there dealt with, and try whether you cannot do better for one of the supposed players than the author has done, which in many cases is by no means impossible In fact, the man who has learned to play chess should never suffer from *ennui*. . . . Between unskilled or

and singing, and such like? Surely skill in any or all of these would be worth the trouble necessary for the acquisition of it. How fortunate is the man who is able to fill up his spare half-hours with some delightful pastime of this kind! Does not one often feel disposed to envy him his invaluable ability?

So far for mental labour and the improvement and refinement of your tastes.

OUTDOOR AMUSEMENTS.

As to your outdoor exercise and amusements, there is assuredly no lack of ways in which you can refresh yourselves and recruit your health and strength during whatever spare time you may have at your disposal after your business or studying hours. There are cricket, football, hand-ball, lawn-tennis, riding, racket, boating, the gymnasium, fishing, shooting, swimming, skating, and other pleasant, manly amusements, all to be enjoyed in their seasons. And what shall we say of bicycle-riding? Why, within two or three hours you can get from almost the very centre of the largest and smokiest town into pleasant country places and back home again on a good bicycle. And there are always at least long walks to be had, no matter where you are, and probably there is no healthier and better exercise, taking it all round, than a quick "constitutional" of eight or ten miles. I say nothing, of course, of the pleasure and advantages to be derived from regular walking tours in your holidays, as I am now speaking not of exceptional, but of ordinary daily outdoor exercises.

unpractised players a game is never hopeless. Your adversary may sweep the board almost clear of pieces, and yet enough may be left to enable you to effect an unexpected checkmate, and the element of chance thus practically enters into chess almost as much as into a game of cards. As you advance, skill takes the place of chance. When the game is lost, you resign and commence another. If your adversary is too strong to contend with on even terms, you ask for odds, and obtain them as a matter of course, or, if not, you will feel as much pleasure in winning one game out of three or four, or even making a hard fight against such an opponent, as in an easy victory over one of inferior calibre."

On the importance of these outdoor exercises as a safeguard against our passions, Dr. Traill thus writes.*—"I am firmly convinced by long experience and observation, *that in the natural capacity of young men for vigorous bodily exercise, and in the natural taste that most of them have for using their bodily powers in manly and athletic sports will be found a way to escape the temptations I have alluded to*" (namely, those "of the lusts of the flesh") . . . And again, "Believe me, for I know it from long observation, that the young man who has during the day *physically* toiled and laboured . . . will have his passions in greater control, and will retire to rest at night with purer moral feelings, than the man who neglects to take that exercise and avail himself of this resource."

SOCIETY.

And then there is generally a little pleasant and improving society to be enjoyed in every neighbourhood; and I strongly recommend every young man who has the opportunity of becoming intimate with those who are known to be good and cultured, to avail himself of it to a large extent—as much, indeed, as he can, so as only not to let it interfere with the due performance of his proper business. Regarded merely in the light of a safeguard against sensuality, the companionship of such has many advantages † It is not a good thing to be much alone.

> "Man in society is like a flow'r
> Blown in its native bed 'Tis there alone
> His faculties expanded in full bloom
> Shine out, there only reach their proper use." ‡

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* In his Essay *On Sensuality*, in PARTING WORDS TO BOYS LEAVING SCHOOL. The italics are Dr. Traill's

† "If thou be'st assaulted with an unclean spirit, trust not thyself alone; but run forth into company whose reverence and modesty may suppress or whose society may divert thy thoughts. and a perpetual witness of thy conversation is of especial use against this vice, which evaporates in the open air like camphire, being impatient of light and witnesses"—*Holy Living.*

‡ Cowper.

"Friendship," observes Cicero,* "is the only thing in the world concerning the usefulness of which all men are agreed." Cultivate, therefore, friendships; and, as far as possible, seek the friendship of those who are your superiors in moral and mental qualifications.† I do not mean by this that you should despise the friendship of any one.‡ My advice is simply this—that if you are in the happy position to be able to become intimate with men or women of talent and learning, provided that they are also at the same time remarkable for their refinement and uprightness of conduct, you should most certainly do so, grappling them to thy soul "with hooks of steel." Such companions will make you better and happier, and whatever time you spend in their company will be spent wisely and well. So long as you have these on your side, you can feel and say like the spirited Arbuscula—*Satis est equitem mihi plaudere*, &c. (Hor., Sat. I. 10, 70).

Cultivate, therefore, the society of the best and cleverest people you can. The better and cleverer your associates are, the better it will be for you. It is a very bad thing for any one to feel himself *facile princeps* of his company A young man who is thus circumstanced seldom or never improves. In general he grows conceited, self-satisfied, and careless about improving himself. Whereas, if your friends are such that they must command your respect and esteem as well as your admiration, it will be impossible to be much with them without receiving some benefit from their conversation, some advantage from their tone of thought

* Cicero De Am. xxiii.

† ——— *Nunc adbibe puro*
Pectore verba puer, nunc te melioribus offer;
Quo semel est imbuta, &c.—*Hor.*, Ep. 1 3, 66.

‡ "Small service is true service while it lasts;
Of friends—however humble—scorn not one.
The daisy by the shadow that it casts
Protects the lingering dewdrop from the sun."
—*W Wordsworth*, 1834. *Lines written in the Album of a child.*

and enlightened views on things in general.* "Society has this good at least, that it lessens our conceit, by teaching us our insignificance, and making us acquainted with our betters. If you are a young person who read this, depend upon it . . . there is nothing more wholesome for you than to acknowledge and to associate with your superiors. . . . . Of a truth it is a good thing to be with good people." †

But to return; do not waste your time: to waste it is dangerous—is sinful Be always actively engaged in something or another; WORK *or* RECREATION, remember, should be your motto If you are not really busy, then go and enjoy some amusement. It does not much matter of what kind it is (if only it is sinless), so that it prevents your mind from being unoccupied, and your thoughts from wandering to unlawful subjects, or becoming engaged in merely idle, vague thoughts and dreamy reveries. These are what I most especially counsel you to avoid. Never be idle. Fill up every second of your time, either with your regular work or some congenial entertainment. Of your studies and sources of amusement make, by all means, your own selection. I do not mean to dictate to you, or lay down any rules for your guidance. I only wish you to remember that at something or other you must always be employed (mentally

* The Bishop of Rochester, in the sermon already referred to on p 95 (footnote), thus alludes to "the pre-eminent value of suitable friendship."—

"What is called the formation of opinion, and the general education of the intellectual judgment, is perhaps most solidly, and permanently, and delightfully produced by conversation, as in distinction to reading, by the cogent reasoning, the facile illustration, the personal anecdote, the saucy humour, the extravagant paradox, the sustained discussion, the pungent satire of friends in council, rather than in letters, the living voice of men in society, rather than the dead voice of men in books."

† "How good," Thackeray continues, "Harry Warrington did not know at the time perhaps, or until subsequent experience showed him contrasts, or caused him to feel remorse."—*The Virginians.*

or bodily), if you desire, as I am assuming you do, to keep your lusts in subjection and live pure and virtuous lives.*

* Compare the following extracts. it will be observed from them that I am not singular in my belief in the four safeguards I have suggested I may mention that these passages did not come under my notice until long after my own Essay had been written Should not, indeed, the curiously exact similarity between Dr. Parkes' four "*measures which promote continence*" and my "*four safeguards against immorality*" give to our joint recommendations the greater weight?

"Try close mental application, in combination with rigorous bodily exercise."—*Human Physiology* (p 938), by Dr Carpenter.

"Cold baths, plenty to do, bodily as well as mentally; plain, unstimulating food, and great temperance in drink—if possible, take only milk and cold water, a life free from the temptations so common in society."—*A Physician's Sermon to Young Men*, by Dr. Pratt.

"I cannot but believe that a well-directed combination of spiritual, mental, and physical training would secure, as nearly as man may hope for, a perfect result.

. . . .

"At present all healthy persons in anything like easy circumstances eat and drink too much Our over-eating is often attended visibly by the pendulous abdomen and lethargic frame, and less obviously by depreciated mental energy, and what I may term an artificial desire for and imaginary increase of sexual power. The dining, drinking, and sexual indulgence which are practised with unvarying regularity by too many of our young men of the middle classes, who take little or no exercise, are acting as surely, though perhaps slowly, against the *mens sana in corpore sano* of this generation, as the opposite system which I recommend of bodily labour and organised abstemiousness would tend to its maintenance So we come after all to the good old adage on the way to live well, 'on a shilling a day, and earn it.'"—*Reproductive Organs* (page 29), by Dr Acton.

"As aids to continence, great physical and mental exertion are most powerful. It would seem that, during great exercise, the nervous energy is expended in that way, and erotic thoughts and propensities are less prominent, so also with mental exercise in, perhaps, a less degree The establishment of athletic sports, gymnasia, and comfortable reading-rooms may be expected to have some influence. Temperance is a great aid to continence.

"The measures which promote continence are then—

"(*a*) The cultivation of a religious feeling and of pure thought and conversation . . . by every means in our power.

"(*b*.) Removing temptation and occasions to sin.

"(*c*.) Constant and agreeable employment, bodily and mentally, as idleness is one great cause of debauchery.

"(*d*) Temperance"—*Manual of Practical Hygiene* · By the late Dr. E. A. Parkes (Professor of Military Hygiene, in the Army Medical School, Netley).

"The study of natural science, and of all pursuits which develop a love and observation of nature, are of great value in education. Such pursuits have the additional advantage of promoting life in the open air. . . All experience shows us, that the calling of the great muscular apparatus of the human body into constant vigorous life, is an indispensable means for securing the healthy well-balanced growth of the frame, and for preventing the premature development of the sexual faculty. It is a subject worthy of the especial study of parents, in relation to the education of both sexes. Abundant exercise in the fresh air, with total abstinence from alcoholic drink, may be considered the two great physical aids to morality in youth."—*Counsel to Parents* By Dr. Elizabeth Blackwell.

This chapter on "Safeguards against Immorality" cannot, perhaps, be better closed than with the same subject it began with, namely, *Prayer*. The following is the prayer composed by His Grace the Archbishop of Canterbury for the Church of England Purity Society, at the request of the Council (1883).—

"O Lord Jesus Christ, sinless Son of Man, who art evermore ready to succour them that are tempted, grant unto us Thy servants in this league both valour and constancy, that we may keep undefiled our own purity, fight manfully against the corruption that is in the world, and shield and rescue those that are in peril and sore beset. Restore the fallen, O Lord, to themselves and Thee, and in garments white through Thy blood bring us all unto the home where the pure in heart see God. These things we ask of the love of the Father and the power of the Holy Ghost, in Thy Name who with Them livest and reignest one God, world without end. Amen."

CHAPTER V.

RECAPITULATION : EXHORTATION : ENCOURAGEMENT.

AND now my task is nearly completed. I have explained to you, and shown in its true colours, the *character* of sensuality. I have pointed out to you some of its disastrous *consequences*, I have suggested to you *answers to all the principal stock arguments* used by men to excuse indulgence in it, and I have drawn your attention to *four safeguards* against it. I can do but little more. The struggle against this, as against other sins, will be to many of you a severe and trying one It is a struggle, however, in which you can securely reckon upon the most triumphant victory, if only you yourselves determine *not* to be defeated. "If a man be hungry he must eat; and if he be thirsty he must drink in some convenient time, or else he dies; but if the body be rebellious, so the mind be chaste, let it do its worst, if you resolve perfectly not to satisfy it, you can receive no great evil by it." *

Your principal difficulty will be all in the beginning. In this, as in other matters, the first blow is half the battle.† Resist at first, and resistance will ever afterwards be comparatively easy for you. He who has lived to the age of

* *Holy Living*—"Remedies against Uncleanness."

†"Give no entertainment to the beginnings, the first motions and secret whispers of the spirit of impurity. For if you totally suppress it, it dies: if you permit the furnace to breathe its smoke and flame out at any vent, it will rage to the consumption of the whole. This cockatrice is soonest crushed in the shell, but if it grows, it turns to a serpent, and a dragon, and a devil."

. . . .

"Suppress your sensual desires in their first approach (*Facilius est initia affectuum prohibere, quam impetum regere*—Senec. Ep. 86), for then they are at least, and thy faculties and election are stronger; but if they, in their weakness, prevail upon thy strengths, there will be no resisting them when they are increased and thy abilities lessened 'You shall scarce obtain of them to end, if you suffer them to begin.'"—*Holy Living.*

four or five and twenty a pure, chaste life, finds, comparatively speaking, little or no difficulty in continuing to do so. By that period the stern business of life will, in general, have commenced for him; of occupation he will have abundance; his well-exercised will will be masterful, and his passions, through having been steadily kept in subjection all along, will have then lost much of their violent insubordination.

Beware of the first false step! But once give loose rein to your passions, but once wander into the dark unknown realms of sin, and you may never be able—never be willing, to retrace your steps. Taste but once of the poisoned cup, and you may become too effeminate, too enervated, too much weakened by its contents to be able ever afterwards to boldly fling the terrible draught down from your lips, and resolutely to say—"Enough! No more!" Irregularity has no bounds, no limits. Sin begets sin. Vice is provoked by vice. Excess draws on excess:

"Murder's as near to lust as flame to smoke"*

Total abstinence from sensuality, accordingly, is the only safe course—even as it is the only right one.

And how delightful to feel that even in this life the reward of your victory over sin will be real and substantial! "A pure mind in a chaste body (writes the saintly author of *Holy Living*†) is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers, and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish and beastly pleasures of unchastity. 'For to overcome pleasure is the greatest pleasure, and no victory is greater than that which is gotten over our lusts and filthy inclinations.'"‡

And compare with the foregoing the following lines from one of the greatest poets the world has ever produced.—

* Shakspere, *Per* i. 1 † Chap ii. sect. iii.
‡ St Cyprian de Bono Pudicitiæ.

> "So dear to Heaven is saintly Chastity,
> That when a soul is found sincerely so,
> A thousand liveried angels lackey her,
> Driving far off each thing of sin and guilt,
> And in clear dream and solemn vision
> Tell her of things that no gross ear can hear,
> Till oft converse with heavenly habitants
> Begins to cast a beam on the outward shape,
> The unpolluted temple of the mind,
> And turns it by degrees to the soul's essence,
> Till all be made immortal" *

You all look forward, I presume, to the happy day (and it will come round far more quickly than any of you expect) when you will be leading to the altar her whom you will have selected as your companion for life. You are much mistaken, let me then assure you, if you are under the impression that a chaste and modest wife, such a one as you may hope to win, will be indifferent to the prenuptial character of her husband. No doubt you will often hear the very contrary to this alleged. But in this, as well as in all other matters, it will be well to inquire into the credibility and character of the speakers. Young men are constantly being led astray through their swallowing down, just as though they were well-known and undoubted truths, loose, lewd remarks made by loose, lewd livers. In regard to this aspersion upon woman's character, one thing you may depend (I speak from experience), you will never hear it except from one or other of the two following classes—either dissolute and ignorant young men, or (worse still) dissolute and ignorant old ones—ignorant, I mean—grossly ignorant, of the thoughts and habits and aspirations of well-bred, refined, and educated ladies.

* MILTON, *Comus*. Cf the following passage in *The Maid of Honour*:—

> "When good men pursue
> The path mark'd out by virtue, the blest saints
> With joy look on it, and seraphic angels
> Clap their celestial wings in heavenly plaudits
> To see a scene of grace so well presented,
> The fiends, and men made up of envy, mourning."

Of course, it cannot be denied that a refined and beautiful girl may love, and dearly love, a dissipated, profligate, immoral man. But she will love him *in spite of*, not on account of, his evil propensities. Of these, in ninety-nine cases out of the hundred, she hears nothing, understands nothing, believes nothing. But this, indeed, it should be unnecessary to state. Is it not plainly an obvious truth? No, she loves him on account, *not* of his immorality, but of excellencies of head and heart which even his immorality cannot entirely veil—excellencies which surely would be none the less lovable if there were no contemptible sensual weaknesses, no dark, sinful stains, marking his character, as a grave set-off against them.

Assuredly, the man who has had the courage to look the devil straight in the face and to manfully bid defiance to him and to his powers is, *cæteris paribus*, more to be admired and more to be respected—or, in other words, more to be loved—than he who has fallen down and worshipped him, and, with the multitude, followed in the broad and easy path that leads to destruction

"If, struck with compassion for your secret wounds, I wanted to persuade you to be chaste—if some young soul aroused the tenderness of my heart, and I wanted to snatch from his hands the deceitful cup of evil—I should say to him: 'My friend, child of thy mother, and brother of thy sister, of whose virtue thou art the witness and guardian, ah! do not dishonour in thy person the great privilege of manhood. Keep in a frail flesh the honour of thy soul—the religious fount whence life springs, and where love blossoms. Prepare for thy future couch holy friendship, and embraces which heaven and earth may bless. Be chaste if thou wilt live long, if thou wilt be loved for ever. There exists in the world—between thy mother and thy sister, between thy forefathers and thy posterity—a tender and gentle creature, destined by God to be thine. Hidden from every eye, she is practising in silence that fidelity which she will promise thee; she is

already living for thee, who art unknown to her; she is sacrificing for thee her inclinations, she is correcting in herself whatever might one day cross the slightest of thy desires. Ah! keep thy heart for her, as she is keeping hers for thee, do not offer a ruin in exchange for her youth; and since she is sacrificing herself for thee, by an anticipation of love, offer up to this same love in the deepest recesses of thy passions a just and costly sacrifice.' "*

I may here, not inappropriately, remind you of Patmore's beautiful, beautifully-expressed sentiment in *The Angel in the House.*† Perhaps to some of you the verses may be new:—

> "They safely walk in darkest ways
> Whose youth is lighted from above,
> Where, through the senses' silvery haze,
> Dawns the veil'd moon of nuptial love.
> Who is the happy husband? He
> Who, scanning his unwedded life,
> Thanks Heaven, with a conscience free,
> 'Twas faithful to his future wife."

And in order that your children may be healthy in mind and body, and virtuous, you too, yourselves, remember, should be free not only from diseases of the body and ailments of the intellect, but also from all moral defects. Children inherit their parents' disposition and infirmities of all kinds. How important, then, that you should cultivate to the utmost, while you are young, every kind of virtue! The virtuous man will, in all probability, have virtuous children, the weak, pusillanimous, self-indulgent father must expect to have children like himself. And then, wife and children, bear in mind, are keen judges of character, and will seldom feel much respect where respect is not due. It should be encouraging to you, therefore, all along your strait and thorny path to heaven, to remember that every effort you make to resist temptation, that every time you subdue any evil desire, you are thereby elevating and consolidating

* From Father Lacordaire's *later* sermon ON CHASTITY, quoted in the tract on *Chastity*, by the Rev. C. I. Black: published by S.P.C.K., No. 12. (Tracts on Special Subjects.)

† Book i., canto v., *Prospective Faith.*

your moral character, and becoming, in consequence, more and more fitted to properly discharge the gravely responsible duties of husband, of father—and of citizen.*

The great object of the first twenty or twenty-one years of one's existence should be the attainment of a character, that is, of a will, fully formed, strenuous, magisterial, capable of executing hard and difficult things. It is such a character as this, and such a one only, that can get into contact with, and thoroughly appreciate and enjoy, the ennobling and exalted sources of pleasure in the world. One, to be truly virtuous and happy, must have undergone many a severe inward struggle, and learned to easily "triumph o'er himself" †

* Dr. W B Carpenter, at the Bristol Association, 1872, said that—"As there could be no doubt of the hereditary transmission in man of *acquired* constitutional peculiarities, which manifested themselves alike in tendencies to bodily and to mental disease, so it seemed equally certain that acquired mental habitudes often *impressed themselves on his organisation* with sufficient force and permanence to occasion their *transmission to the offspring as tendencies to similar modes of thought*

And thus, while all admitted that knowledge could not descend from one generation to another, *an increased aptitude* for the acquirement either of knowledge generally, or some particular kind of it, *might be inherited* These intellectual tendencies, which had progressively augmented in force in successive generations, *now* manifested themselves as mental instincts *penetrating* and *directing* our ordinary course of thought Such instincts constitute a *precious heritage*, which had been transmitted to us with ever-increasing value through the long succession of preceding generations, and which it was *for us to transmit* to those who should come after us, with all that further increase which *our higher culture* and *wider range of knowledge* could impart."

† "That man," writes Professor Huxley, "I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic-engine, with all its parts of equal strength and in smooth working order; ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great fundamental truths of nature, and of the laws of her operations, one who, no stunted ascetic, is full of life and fire, but *whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learnt to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself*"

The principle of Will, I may add, grows through exercise: the more it is rightly exercised, the more easily will our Reason and Self-Love be able to overcome our Propensions.

I have already told you, in the words of Jeremy Taylor and Paley, of the degrading and pernicious effects of sensuality on one's character; how, for example, "it dissolves the spirit of man," and "makes it loose, soft and wandering, unapt for noble, wise, or spiritual employments," how it "corrupts and depraves the mind and moral character more than any single species of vice whatsoever," and so forth. Let me now cheer you by again impressing on you, that virtuous habits are as ennobling and elevating as vicious habits are demoralizing. The success of a young man's future work and his happiness will always be in just proportion to the efforts which he makes to attain a virtuous character during the early years of his life.

We cannot act viciously or foolishly without to a large extent undermining the strength of our will and injuring our character, generally Nor, on the other hand, can we resist the influx of low desires, and tread beneath our feet

> "All thoughts of ill, all evil deeds
> That have their root in thoughts of ill;
> Whatever hinders or impedes
> The action of the nobler will," *

without confirming and solidifying our character, and making the path to virtue and to happiness more easy and more pleasant

And though in one sense strong, yet in another how very weak are these lusts of the flesh, to whose power so many men—to their own and the world's bane—succumb!

Does not deep grief subdue them? Are they not commonly vanquished by hatred, wrath, disgust, pure love, fear, and other similar emotions? Does not hard work of either mind or body divert † them? In short, is not the mere

* Longfellow—*The Ladder of St Augustine.*

† *Cf* the following passage from Montaigne's Essay, chap lxxvii, *Of Diversion* —

"A violent imagination hath seiz'd me, I find it a nearer way to change, than to subdue it: I depute, if not one contrary, yet another at least in its place Variation does always relieve, dissolve, and dissipate; if I

will, the bare *determination* to turn away the eyes of the mind as well as those of the body from them, in itself ordinarily sufficient to subdue and keep them in subjection? Are there not hundreds of thousands of other young men at this moment succeeding in the warfare? And why should not *you* also, my friend, look forward with confidence to the most triumphant victory?

Nor are Conscience and Self-love isolated and alone in their antagonism to immorality. On the contrary, there are within us many benevolent affections and sentiments, Love, Honour, Compassion, Sympathy, for example, which are all ever willing and ready to second the efforts constantly being made by Conscience and Self-love to prevent us from indulging in a vice which has produced, and is producing, so many terrible miseries in the world.

You would each, I presume, like to be energetic and strong-willed, to be a force in the world, coherent, at one with yourselves, clear-sighted, capable of endurance and of continuous advance To secure, then, this desirable moral character, you must keep your whole nature in training, as an athlete who strives for mastery does his body. Like him, you too will have to renounce many and many a self-gratification. This training, this self-denial, this watchful care over yourselves, will be, no doubt, somewhat irksome to you, especially now when you might most like to gratify your every desire, being in the early summer of your existence, and for the first time released from the rigid restraints either of school life or home discipline But great will be the reward of your having in the beginning duly and tenderly cultivated your character; extreme the enjoyment which will result to you hereafter from your having entered into the full life of manhood, pure, strong-minded, able to govern yourselves, brave, healthy in

am not able to contend with it, I escape from it; and in avoiding it, slip out of the way, and make my doubles: shifting of place, business, and company, I secure myself in the crowd of other thought and fancies, where it loses my trace, and I escape" *Cf* footnote, p 143

body, in mind masculine, self-reliant, self-denying, sedate, serene, erect.

The disagreeableness and pain resulting from the denial to one's self of a present gratification may be keenly felt at the time. But this pain lasts only for a little while, and is absolutely nothing when compared with the delightful feeling arising from the joyous consciousness that one has got the better of and conquered himself. We cannot at one and the same time serve God and serve Mammon: the laws of nature cannot be altered by us. If we unlawfully gratify our lusts, we diminish our power of self-command, and our consistency and strength of character, and our self-respect. Vice, therefore, *must* be resisted by us if we mean to make the most that we can of ourselves—morally, intellectually, and physically. Happy is the man who can govern himself, and who knows himself, and who reverences himself: miserable he who, like a tempest-driven ship that has lost its helm, is tossed about, the sport of his passions, hither and thither—he knows not in what direction; a curse to himself; a curse to others; a mere encumbrance on the earth.

The miserable condition of him who is the slave of his passions, in place of being the self-respecting, loyal subject of his conscience and self-love, and who is consequently deficient in that all-needful self-control, and consistency and strength of character, the importance of which I have been endeavouring to impress upon you, requires but little comment. All men of any experience in the world know how abjectly wretched such a creature must be, and how little he knows of true happiness.*

* The unfortunate condition of such a passion-tossed being is described in the following passage by Aristotle (Ethics, book ix. chap. 4). I give it as translated by the able author of "Lessons on Morals":—

"Some define 'a friend,' one who *keeps company* with you, and has the same preferences, and sympathises with your sorrows and joys, &c., &c.

"Now all these things exist in the virtuous man in reference to himself. . . . . Such a one *agrees* in sentiments with himself, and seeks

"I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind" (the unhappy being who has subjected himself to only one part of his nature—his lusts—is represented by St. Paul * as crying out), "and bringing me into captivity to the law of sin which is in my members. O wretched

the same objects in *every part* of his mind. And he wishes for and acts for what is *good* for *himself*, and what appears so, namely, for the *rational* portion of himself, which is what is most properly each man's self. . . He likes his own *company*, for the recollection of his past actions is agreeable, and he has good hopes for the future And he, above all others, *sympathises* with himself in pains and pleasures For the same things are painful and agreeable to him *throughout his whole* mind, and not one thing to one portion of him and another to another, for he is, so to speak, exempt from regrets and changes of mind . . But nothing of this kind is found in worthless characters For they are at *variance* with themselves, and have a *craving* for one thing and a *deliberate will* for a different one, as is the case with those destitute of self-command. for they prefer to that which they themselves think *good for them* pleasures which are *hurtful* for them Some again, through cowardice or indolence, draw back from such actions as they themselves know to be best for them And those who have committed many dreadful deeds, and are hated on account of their wickedness, fly from life and make away with themselves

"Bad men, again, seek for some persons to keep them company, and fly from themselves For, when left to themselves, they remember many things that are odious, and look forward to such a conduct in future, but, in company with others, they are enabled to forget themselves. And, having in them nothing amiable, they have not towards themselves any of the feelings of a friend They do not *sympathise* with their own pleasures and pains, for their mind is in a state of discord; and one portion of it is, on account of its evil nature, *pained* at abstaining from certain things, while another portion is *gratified* by such abstinence, and one part draws one way and another the opposite, as if pulling the man asunder, . . . for bad men abound in regrets.

"A bad man, then, seems not to have the feelings of a friend even towards himself, from having nothing in him worthy of friendship

"Now, if such a state be an excessively miserable one, we ought earnestly to strive to avoid wickedness and endeavour to become virtuous For so will a man become a friend to himself and obtain the friendship of others."

* Romans vii 22-24.

man that I am! who shall deliver me from the body of this death?" Oh, truly "wretched man" indeed!

It is wholly in vain that the sensualist, or "man of the world," as such a one prefers to hear himself called, strives to derive happiness from forbidden sexual gratifications. At best, these are most unsatisfying and disappointing—

> "Like poppies spread,
> You seize the flow'r, its bloom is shed,
> Or like the snow-fall in the river,
> A moment white—then melts for ever!"

And then they are sure to inflict certain injury on the health of mind and body, and on the moral feeling and tone of thought—and, consequently, sure to lessen the happiness—of the guilty individuals themselves as long as they live; and of others also, for sin always spreads. These evils refer only to this life· what shall we say of them, when we take into account the world to come?

He, and he only, is a happy man who strives with all his might to please his God, and to live according to the dictates of the higher principles of his nature. "The soul's calm sunshine and the heartfelt joy," the prize of Christian virtue, can be enjoyed by none besides.

And yet, though this seems an obvious truth, young men are often carried away into the depths of sensuality, owing to the prevalence of the demoralizing sentiment, that RELIGIOUS PEOPLE HAVE NO ENJOYMENTS—THAT AUSTERITY AND RELIGION, PLEASURE AND IMMORALITY, GO HAND IN HAND How false and unfounded is this sentiment, uncontradicted experience and theoretical considerations both together prove to demonstration.

> "Oh! not with gloomy brow severe,
> But clad in smiles of seraph birth;
> Religion comes to light and cheer,
> To sweeten and adorn the earth.
>
> "And would you see where she abides?
> Go seek the brightest house you know,
> Where kind and generous thought presides,
> And strains of happy feeling flow.

> "Where Honour shows the truest face,
> And Virtue wears the mildest air,
> And Duty moves with freest grace,
> Nor doubt that Christian Faith is there."

Charity, Honour, Virtue, Duty, and Christian Faith, alone are happiness below.

As to the four safeguards against immorality, on which I have dwelt in the preceding chapter, you must adopt them ALL TOGETHER in the largest and fullest sense. Follow them you may, each of you, after your own fashion, but follow them you must, if you wish to "live the life and die the death of the righteous." It would be impossible for me to say which of the four is of the most importance to you: for they are EACH AND ALL necessary for you, in order that you may avoid sin. And, furthermore, each of the four suggested safeguards is itself a virtue and a duty. Hence it is not merely as means to an end that you should regard them. On the contrary, they ought each of them, quite independently of any indirect advantages to be derived from it, to be cultivated for its own sake. Not one of them, let me add, by or of itself would suffice as a safeguard; nor any three without the remaining fourth.

(1.) *Prayer*, for instance, the *avoidance of temptation*, and *moderation in regard of drink*, will be all, most likely, wholly inefficacious as safeguards to you, if you choose to lead IDLE, LAZY, USELESS lives.

(2.) Similarly, no matter how much you may *avoid temptation*, no matter how *temperate* in regard to drink you may be, or how busily you keep both your minds and bodies *occupied*, you can hardly expect to prevail in the struggle if, pledged, as you certainly are, to be faithful soldiers and servants of Jesus Christ, you neglect PRAYER—the arms and armour with which His love has supplied you. When the passions are burning strongly within you; when the facilities to commit the sin are unusually great; when your conscience and self-love are beginning to be rather worsted in the debate between them and your violent appetites; when everything,

in short, seems to be in favour of Vice, turbulently calling and inciting you on, and all seems to be going against upright, stern Duty; in circumstances like these, I submit—and indeed they are by no means uncommon in this life of temptations, trials, difficulties, and dangers—without *prayer*, without belief in and love of God, one's good resolutions all soon fade away and are forgotten, and it is Vice, and not Virtue, which generally gains the day. This, be assured, is common experience. Good resolutions and the adoption of every worldly safeguard are, no doubt, very necessary; but without the strong, supernatural support and aid of God they are for the most part practically worthless, when temptations throng thickly about us, and the facilities for committing the sin are great and many.

Besides this, it is most unlikely that without prayer your resolutions ever *will* be remarkably good. There is certainly no one to whom Virtue appears so beautiful, and Vice so hideous and abominable—in other words, no one who is so assiduous and careful in cultivating the former, and in avoiding and eschewing the latter—as the man who believes in, fears, and loves, and continually prays to, God.

(3.) Again, no matter how resolutely you may *avoid temptation*, no matter how busily you may keep your minds and bodies *occupied*, or how earnest and diligent you may be in your *prayers*, how will all your *occupation* or *avoidance of temptation* or *prayers* preserve you "pure in heart," if in the hours of your work or relaxation you allow yourselves to be robbed of your health—moral, physical, and intellectual—and your discretion, through putting yourselves—that is, those glorious principles which ought to be your guiding ones—under the control of your blind animal lusts, by indulging immoderately in INTOXICATING DRINKS?

(4.) And, lastly, of what permanent service to you, as safeguards against sensuality, do you think will *prayers*, *sobriety*, and *occupation* be, if, heedless alike of God's warnings and the dictates of prudence, you seek, with over-weening self-confidence, in place of shunning, TEMPTATION?

The four safeguards thus, as I have said, go hand in hand, and must not be separated by any of us who really desire to "so pass through things temporal that we finally lose not the things eternal." To all such these four safeguards—(i). prayer, (ii.) avoidance of temptation, (iii.) abstemiousness, (iv.) occupation—if adopted ALL TOGETHER, will be most certainly infallible remedies against the great social evil which has formed the subject of our discussion.

Those of my readers who are Christians, in reality as well as in name, will struggle their utmost to avoid fornication because it is a *sin*, for this, of course, must end the question where Christians in heart are concerned. "The cross once seen is death to every vice"*

Those, however, of my readers who may not be Christians in mind and from conviction, as well as in profession, also ought to avoid sensuality, seeing that they cannot indulge in it without maltreating the best principles of their nature; without inflaming, in place of keeping in proper subjection, their carnal appetites, the unlawful gratification of which is so destructive to peace of mind, and strength of will, and moral elevation, and intellectual power—in short, of a character worth having, of a life worth living, without running the risk of contracting and spreading a dire disease, the ill effects of which they may transmit to their children and children's children, without helping to keep up and increase among women prostitution and all those other miseries and vices which are inseparably connected therewith, and without discouraging the institution of marriage, which is one of the greatest blessings of mankind.

And who is there, Christian or infidel, who will deliberately deny that he is bound by any moral laws of any kind? With such a person, did such a one arise to oppose my arguments, I would think it perfectly useless to discuss the question at all For what practical result could there come from discussing it with him—there being nothing in

* COWPER, *The Progress of Error*

common between us, no common ground on which we could base our arguments, no first principle to resort to as a final appeal, no acknowledged law to refer to? All such are utterly beyond the scope of my argument. Those, however, who acknowledge the existence, I will not say of a personal God, but of a conscience within themselves; those who believe that to produce happiness in as many as possible in the world, sacrificing even themselves if necessary *pro bono publico*, is an imperative moral duty; and who admit that it is an utter violation of morality to seek selfishly for one's own personal pleasure or private advantage at the cost of the happiness of even one single man or woman, the very least, of the countless millions upon the earth—all these must now assuredly feel satisfied that sensuality is a vice which should be detested and avoided by all men.

That you may in the foregoing pages find much to help and encourage and guide you; that at least a few of you may be prevented by the arguments discussed therein from indulging in a vice which, in its aggregate, is the cause or occasion of so much of the crime, and disease, and sorrow, and misery that disfigure the fair face of humanity, that clergymen and schoolmasters at all events (and what widely-reaching, powerful influence would these not have upon the morals of the rising generation!) may be awakened to the fact that thousands of young men are daily perishing—dragging others, too, to ruin with them in their downfall—in soul, and mind, and body, from want of some proper information upon this most important subject, carnal sins, and be induced to consider attentively the propriety of their at once themselves bestirring themselves somewhat more energetically for the future towards furthering the grand cause of Virtue *versus* Immorality, by their pen, by their oral warnings, or otherwise—this is my cheering hope, these my fervent prayers, this the object of my Essay.

APPENDICES.

I.—EIGHT RULES FOR DAILY LIFE.

[These "Rules" (but not the footnotes) I have copied from a leaflet published by Messrs David Bryce & Son, Glasgow. They form, I think, a not inappropriate appendix to my Essay]

"I KEEP UNDER MY BODY, and bring it into subjection."—*St. Paul* 1 Cor. ix 27

"KEEP THY HEART with all diligence, for out of it are the issues of life"—*Solomon* Prov iv 23

THE following simple rules of life are strongly recommended to young men, as aids to preserving physical health and moral purity —

I Use a cold bath every day.*—Plentiful sponging of the body and sitting in cold water are invaluable as a means to repressing unchaste desires

II. Take regular and vigorous exercise —It is desirable to live as much as possible in the open air, and to go to bed tired every night.

III Sleep on a hard bed, and in a well-ventilated room —In bed the body should be kept only moderately warm, and sleeping on the back should be guarded against. It is important to go to bed early, and on awakening in the morning the bed should be left *immediately*.

IV. Use moderation in eating † and drinking.—Wine, beer, tobacco, and all stimulating or heating food should be carefully avoided. Oatmeal porridge, brown bread, farinaceous food, milk, fruit, and vegetables may be taken freely, but as a rule meat

* It is related of the Irish saints that, whenever tempted, they used at once to wash their bodies all over with cold water, and thereby drive away seductive ideas. Truly, "cleanliness is next to godliness."

† The advocates of celibacy among the Clergy are also, be it noted, the advocates of stringent and regularly-repeated fastings.

should not be eaten more than once a day. Nothing more than a very light meal should be taken after seven o'clock in the evening. A glass of cold water just before going to bed will be found to be very beneficial, but it is not well to take tea or coffee at night.

V. Avoid entirely all unhealthy excitement —The mind should always be cheerful and well occupied, but all amusements, companionship, books, or pictures that minister even indirectly to impure thoughts, or that are in the slightest degree *suggestive* of impurity, ought to be religiously and *entirely* shunned. Peculiarity of dress and excessive attention to personal appearance are also bad, as tending to beget self-consciousness and effeminacy.

VI NEVER CONSULT DOCTORS WHO ADVERTISE —These men belong to one of the lowest classes in the community. They have no real medical knowledge, and for the most part they live by working on the fears of their patients If the foregoing rules of life are strictly observed, there will seldom be any need of medicine If, however, advice is really needed, recourse should be had to respectable medical men in regular family practice, and the patient will then probably find that symptoms which he thought to be alarming are really of very little consequence

VII Be regular in prayer and in reading the Bible A single earnest cry to God for strength in the hour of temptation renders sin impossible

VIII. Never allow a day to pass without seeking to perform some act of kindness to another *So long as a man is unselfish he will be pure* Impurity of every kind is nothing but a debased form of selfishness.

II —"ONLY A SHOP-GIRL!"

[From *Punch*, Nov 18 1882—published with the permission both of the proprietors of *Punch*, and also of its author, Clement Scott, Esq]

THESE verses did not appear in time to enable me to incorporate them among the other excerpts of a similar nature in the body of my book (pp 65–75). And perhaps it is better so. It may be that they will be more effective printed thus separately. I trust my reader will agree with me in thinking that I am acting well in making an effort to add to the publicity of a poem which is so striking and

pathetic that no man, with a true man's heart in him, could read it unmoved. It may be worth observing, that even comic papers thus, it will be seen, unite with the most serious and religious books, magazines, &c., in condemning the heartlessness and cowardice of men who "betray."

"When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy,
What art can wash her guilt away?

"The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom, is—to die"

- - -

"ONLY a Shop-Girl! Stop your sneer! or listen at least to her tale, and then
You'll feel the ache, and you'll taste the tear, in the hearts of women who trust in men
It wasn't like this in the dear old times, with mother and father alive, that day
When a party of innocent country girls went off to the cricket, where gentlemen play,
And it seemed no harm, in the eventide, when the sun had sunk and the tents were furled,
To wander away to the leafy lanes, by the side of the 'handsomest man in the world'
There was nothing on earth that he could not do; she knew so little, and he so much
His touch was tender, his eyes were blue,—Dear women! you know there are thousands such!
With women so silly, and men so vain, 'tis sweet to begin, and sorry to stop,—
It was only a Shop-Girl learning to love! Only a Girl of the Shop!

"And the man meant well—as they sometimes do—and he loved this child in his selfish way,
He could speak so soft, and his eyes were blue, and he bought so much—with so little to pay;

But her father stormed, and the mother she wept, and the dear
 little home in the country lane
Was emptied quite of its great delight—she had gone, and could
 never return again.
For youth that loves—it's the way of the world—will leave old
 age, that has loved, in the lurch ;
And the careless lovers to London came, to be married by law—
 yes ! instead of the Church !
So they dreamed a little, and, when they awoke, it wasn't the
 good little woman who shirked,
For she took her place at the counter-side, where many a brave
 little woman has worked ;
But the country roses left her cheeks ; if she didn't quite starve,
 she was ready to drop
It was only a Shop-Girl learning to live ! Only a Girl of the
 Shop !

" But the lips that love can be lips that lie, and the manly mouth
 may be cruelly curled,
Though women keep loving the eyes that are blue, and liking the
 'handsomest man in the world.'
So the toy that is broken is thrown away, and the heart embit-
 tered that once was prized ,
And women who work like slaves can find their labour of love is
 at last despised.
They profess to be sick of the shop—these men—who nail their
 wives to counter and till ,
They snarl and snap when they find her faint, and proceed to
 curse when they see she's ill
For brave little wives must be mothers at last,—there is little
 for three, when sufficient for two ,
So the Gordian knot it is cut by the man—who departs, as such
 chivalrous gentlemen do.
'Tis only a wife and a child who are left, by the cowardly fool, or
 the ignorant fop ,
And it's only a Shop-Girl—thinking of sin—only a Girl of the
 Shop !

" Only a Shop-Girl ! Spare her, men ! who have sisters to love
 and mothers to pray ,
She would like to be honest, but must not look ill ; at least, so
 the good-natured customers say .

So they kindly suggest that a downtrodden wife does not fit with
the trade of a practical age,
And she looks the wide world pretty full in the face, and turns,
with a sigh of relief, to the stage:
Not the stage as it should be—the stage as it is—with its dazzle
of jewels and glamour of dress,
Where womenkind buzz round the candle of fame, and scorch
their poor wings—they could scarcely do less!
From the shop to the stage 'tis a natural step—for the bitter in
spirit and broken in heart,
Who find that, no matter how little the wage, the profession con-
trives to be mightily smart!
But the life is worth living! So gay it becomes! From pleasure
to pleasure it spins like a top;
See! it's only a Shop-Girl—painting her face!—only a Girl of
the Shop!

" What a sermon is here! Is Morality dumb? Or why doesn't
Virtue whine and preach
At a woman who's driven from shop to the stage, and discovers
that honesty's out of her reach?
She thinks once more of the days at home! as down on her
pillow she sinks her head;
She sees her sisters flauntily fine, and hears her little one cry for
bread!
And then comes love—not the old, old love, as she felt it once in
the country lanes—
But a passionate fever of gilded youth,—who reckons the cost,
and who counts the gains!
Still, a dinner or so in a time of need! and a soft new dress for a
lovely form!
Are things that most women are grateful for,—they are sails of
life that weather the storm.
Only a Shop-Girl fallen away!—by the road of life! Samaritan,
stop!
Only a Shop-Girl! Waiting the end! Only a Girl of the Shop!"

EXTRACTS FROM NEWSPAPER NOTICES AND REVIEWS OF THE FIRST, SECOND, THIRD, AND FOURTH EDITIONS.

"This Essay treats a very delicate subject with much force and tact. The false arguments in favour of immorality are discussed and admirably disposed of, while the author's own suggestions are deserving of the utmost consideration."—*Broad Arrow*

"The author tells us, in his preface, that he hesitated long before giving this work to the press It was printed in 1875, and copies of it were sent to over one hundred schoolmasters, clergymen, college tutors, &c., accompanied with a circular earnestly asking for the opinion of the recipient as to the propriety of publishing the book There were a few who returned unfavourable answers, and some gave a hesitating assent. But a large majority were strongly in favour of publication, and in this majority were included, as Dr HIME thinks, those who were entitled to most weight The Provost of Eton College; the President of Stoneyhurst, the Head Masters of Wellington College, Christ's Hospital, St. Edward's School (Oxford), Haileybury, King William's College (Isle of Man), and other public schools expressed their approbation in letters, from which short extracts* are given by Dr HIME. On the same side are Bishops Alexander of Derry, Frazer of Manchester, Walsh of Ossory, and several other ecclesiastical dignitaries Rev Dr Maturin, of Grangegorman, writes —'As a clergyman, I am very glad to notice the plain and straightforward way in which you have dealt with the subject of a vice about which public teachers are commonly too reticent. The advocates of animal indulgence are by no means equally reserved, as even a cursory glance at the light literature of the day, domestic as well as foreign, will be quite sufficient to show' To the same effect writes Dr Travers Smith of St. Bartholomew's, Rev. Dr Chadwick of Armagh, and other men 'of light and leading' in the religious world. We have found Dr HIME's book very interesting His reasoning is cogent, his tone pure, and quite free both of mawkishness and rant, and he has illustrated his several points with a profusion of quotations in prose and verse from the best ancient and modern authors."—*The Dublin Evening Mail*

"An earnest attempt to handle a delicate subject Dr HIME writes with wisdom, and his pleadings are affectionate, and yet manly"—*Baptist*

"The subject is dealt with in an exhaustive manner, the notes are varied and extensive, and considering the difficulty and delicacy of the task, it has been executed well"—*Oxford University Herald.*

"With every word of Dr HIME we cordially agree Parents, teachers, and clergymen ought to know of the existence of this book, and to make its acquaintance"—*The Ulster Echo*

"Dr HIME's admirable motives and the varied learning he has brought to his task, are worthy of all praise."—*Irish Sportsman.*

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* These letters were printed in the first two editions of *Morality*, but not in any of the subsequent editions. M. C. H

"There is not a line in the work, from first to last, we would wish to strike out, and scattered throughout are passages of eloquence and pathos which no one can read unmoved. Hundreds of parents and teachers will be indebted to the author."—*Christian Globe.*

"We would recommend Mr. HIME'S *brochure* to every young student in a big town. It is a very excellent and praiseworthy essay."—*Freeman's Journal*

"There are thousands who will be the better for reading it."—*The Christian.*

"The most agnostic or most animalistic natures could not cast away Dr. HIME'S work as cant, or deny its practical good sense and sound conclusions. He is truly in earnest"—*Life.*

"The book is undoubtedly well written, with copious notes full of instruction His advice to young men is excellent, and can be read without the slightest impropriety"—*The Irish Educational Journal.*

"The sub-title of this work sufficiently explains its object It is a contribution, not to the broad science of ethics, but to the ethics of sex. Through the scientific form which Dr. HIME has chosen for his book there shines a deep enthusiasm and true manly feeling. He deals with, and demolishes, one after the other, the common arguments in favour of licentiousness; and were Q E. D to be printed on the last page, no one could deny that it has been fairly earned. The book is one which may be commended to the consideration of all men, whether old or young"—*The Examiner*

"*Morality* is an ably-written book It is the work of a scholar, a thinker, a philanthropist—of one who wishes to do good."—*The Derry Journal*

"Dr HIME has conferred a singular benefit on the rising generation by the publication of these pages"—*The Church Advocate.*

"Dr. HIME'S treatise is argumentative as well as practical—philosophical as well as theological. We earnestly recommend it to the serious consideration of young men"—*The Derry Sentinel.*

"This is a most seasonable publication, touching on a delicate subject, with great delicacy of treatment. It is not every one that possesses the judgment and wise reasonableness that dictated this little book. . . . We can safely endorse the high recommendations already given to it, and bring it under the attention of parents and schoolmasters."—*The Irish Ecclesiastical Gazette*

"For those who have already entered on a course of evil, or who feel very strong temptation so to do, this is the book to put them on their guard"—*Londonderry Standard.*

"Everything that could be wished—solemn, earnest, wise, true."—*The Witness.*

"We have rarely come across a more admirable treatise."—*The Tuam Herald.*

"This essay presents, in the most vivid form, the evils of unlawful self-indulgence, while it throws out valuable hints by which healthy restraint may be placed upon the passions, and clearly shows the gain that a sturdy endeavour in this direction brings to the individual, the

home, and society at large One striking feature of the essay is the conclusive answer given to the assertion that an unbridled licence is 'natural'—an argument too frequently used by those who lead immoral lives. . . . The essay has considerable literary merit, and from the importance of the subject, especially to young men, and to no class more so than to the undergraduates of our universities, it deserves a wide circulation."—*The Oxford and Cambridge Undergraduate's Journal*

"The subject of this essay is one that requires more than ordinary skill to present it before the public eye in an unimpeachable form, and at the same time to make it attractive to that large and ever-growing class for whom it is principally designed Dr. HIME, whose learning and abilities have raised him to high academical honours, has, in the little volume before us, given proof of his earnest desire to do good, whilst he has contrived to effect his purpose with great delicacy as well as decision He comes to his not very inviting task with genuine Christian courage, and in the powerful love of a sound mind. . We discharge a pleasing duty in strongly recommending Dr. HIME's Essay, and we are the more anxious to do this because the reader will not find it a dry, didactic lecture, but an earnest and powerfully written book, full of acute logical argument, full also of apt illustration, racy sayings, and well-chosen anecdote The quotations are numerous, and from the best authors—Jeremy Taylor, Butler, and Paley in prose—Milton, Cowper, Burns, and Wordsworth among the poets The palliations sometimes urged, even by writers of acknowledged merit, for this crying evil, are severally examined and shown to be worthless On the other hand, the miserably vulgar plea of *Wild Oats* is torn to shreds as it deserves."—*The Christian Life* (a Unitarian Journal)

"The writer has successfully grappled with a very difficult and delicate subject, and the result is a work calculated to effect a considerable amount of good. To schoolmasters, in particular, it will be of especial service, and the subject is treated in a spirit absolutely void of offence, and in a way likely to render the book of essential service to many."—*Jackson's Oxford Journal.*

"A direct contribution to hygiene, but from the intellectual side . We believe Dr HIME's book to be urgently needed. He has eloquently and conscientiously discharged what he felt to be his duty "—*The Dublin Journal of Medical Science*

"This is a very interesting and useful little book; it is divided into five chapters, containing a variety of valuable information It is excellent advice for general distribution, and ought to be extensively read by parents and schoolmasters "—*Cambridge Express.*

"This book, dedicated by the author to his 'past pupils all over the world,' deals with a very delicate and yet important subject Dr HIME discusses this subject with great ability, and in a truly Christian spirit." —*The Abstainer's Friend*

"We never remember to have read a *more useful* book than this. . . After the Bible, we know of no better manual than this to place in the hands of every young man to guide and preserve him amongst the temptations of modern society "—*The Church of England Pulpit and Ecclesiastical Review.*

"This book, we are pleased to observe, has reached a second edition, and may be purchased by all at the moderate price of one shilling and sixpence. It discusses in an able and masterly style the evils arising from one of the worst faults practised by some members of the rising generation of young men. . . . All interested in the proper up-bringing of our youths should purchase it, and *see that it is read* by those for whose future career they may be anxious The book is written with an honest intention to put an end to one of the blots on our social system, and, as such, we congratulate the author on his success." — *Newry Telegraph.*

"When we first took up this book we intended to notice it very cursorily, if at all. We were however so attracted by the style and subject-matter, and the manner in which Dr. HIME treated a very important and delicate subject, that we were led on to give it an attentive perusal and more consideration, and were well repaid for having done so. Dr HIME, from his position, has abundant opportunity of forming a correct and decided opinion of the ethical requirements of young men of that class with which he is brought into daily intercourse; and he has faithfully, and we think judiciously, availed himself of his position to place before them, and others interested, his views as to their peculiar temptations, and the best means of escaping or avoiding them He refutes the statements frequently put forward in extenuation of immorality—fornication, &c.—by those who would grant a licence to young men to launch out into sin —into depraved habits, on the plea that *it is but natural that young men must sow their wild oats*, and such-like absurd and dangerous trivialities He shows very conclusively that vicious habits are not natural; but they may and do become a second nature when indulged in; and that they entail disease, misery, and death, not to speak of their future consequences. We are glad to observe that in his essay Dr. HIME—although he deals with the subject with such delicacy as not to offend the most fastidious—eschews that mock-modest prudery too common among our teachers of morals, who seem to think they would offend against modesty by calling things by their right names; who prefer to use euphemisms, lest by 'calling a spade a spade,' fornication and adultery by their suitable terms, they may forsooth shock the ears polite of modern purists.

'Though lust and crime pollute our time,
Censors are none, or sleep supinely'

The third chapter has relation to the consideration of the woman's case, and is treated with tender commiseration for the seduced, whilst laying the lash with deserved severity on the seducer. Quotations from the poets, ancient and modern, are well selected and appropriate; he enlists, too, the highest and most esteemed theological writers in support of his arguments. but, indeed, his case is irrefragable. We could extend our favourable notice of this essay, but are content to recommend it as 'a good thing well applied' and much wanted The book gives evidence of ripe scholarship and of the sincere desire of the writer to serve the cause of truth; and there is not a shade of sectarian cant about it."— *The Meath Herald.*

"This admirably written essay is dedicated by the author to his past pupils all over the world. It is a work designed and calculated to benefit that numerous and interesting class for whom it is principally written"—*Munster Gazette.*

"This essay treats of a very delicate subject, and one which most people would not care to handle, but is dealt with by Dr Hime in a manner that will edify and please every reflecting member of society. We have read the treatise with great care, and we feel bound to say that, from first to last, there is not a line in it we could object to or wish to see omitted. In his preface, Dr Hime informs us that, before publishing his essay, he sent copies of it to leading schoolmasters, bishops, clergymen, and others interested in the welfare of young men, inviting their opinions as to its design and execution, and also their views as to the propriety of publishing it at all. The replies received were of a most encouraging nature, and the general opinion was that the book not only supplied a want but was calculated to do much good. We heartily endorse the view taken of it by the eminent Astronomer-Royal, Dr. Robinson, that 'it will be very useful to the class for whom it was primarily intended,' and we believe that it will act as a guide and help to influence young men to walk in the paths of rectitude and morality. We have been much impressed by the earnest style in which the book is written Dr. Hime seems to feel a deep interest in youth, and he addresses them with a plainness and vigour of speech that cannot but arrest their attention The book teems with useful and striking quotations from such authorities as Jeremy Taylor, Paley, Butler, Whately, and others, while there are numerous poetical extracts given from the best of our English classics As a whole, the work is executed with rare judgment and ability We have much pleasure in commending it to the attention of our readers, whether old or young"—*Down Recorder.*

"This admirable little work is from the gifted pen of the Headmaster of Foyle College, Londonderry, whose *Parting Words to Boys Leaving School* we reviewed not long since The present volume abounds in sound instruction, imparted in a delicate and judicious manner, and cannot fail, if read and studied in a proper spirit, to save the rising generation from many of those pitfalls to which youth are liable The subject demanded consummate skill and discretion, so as to present it to the public in an acceptable manner; and this the learned author has not failed to accomplish. His propositions are fortified by the injunctions of the Gospel, and the writings of Milton, Cowper, Wordsworth, Paley, &c , whilst the whole essay is characterised by considerable literary merit, and an enlightened Christian teaching"—*Wexford Independent*

"Chastity is a subject which most schoolmasters, tutors, and clergymen would fain avoid. Yet this particular sin against which Dr Hime has written is, of the lusts of the flesh, the most dangerous to youth. The young man who would scorn to steal, to lie, too often is not ashamed to tell his associates of his violations of chastity. It is to meet the reluctance on the part of the guardians of youth that Dr. Hime has put forward this clearly argued and thoughtful essay, in which he has successfully controverted the pernicious arguments, or rather statements, of those versed in the ways of seduction and vice. Surely it is false shame that would ignore the scorching fire of temptation through which our youth must pass. As an orthodox upholder of Scripture authority Dr Hime has aptly quoted several passages from the Scriptures bearing on the subject. It may, indeed, be questioned whether any writer, ancient

or modern, speaks more plainly and forcibly of the enormity of the sin and of the severity of the punishment than does the author of the Book of Proverbs and of the Epistle to the Corinthians A striking passage in an essay by the late Thomas Carlyle on the poet Burns might be cited and commended to the attention of those who believe in the 'wild oats' theory What he says is this 'We ourselves know from the best evidence, that up to this date Burns was happy; nay, that he was the gayest, brightest, most fantastic, fascinating being to be found in the world; more so even than he ever afterwards appeared. But now, at this early age, he quits the paternal roof, goes forth into looser, louder, more exciting society, and becomes inebriated in his dissipations—those vices which a certain class of philosophers have asserted to be a natural preparation for entering on active life, a kind of mud bath, in which the youth *is, as it were, necessitated to steep, and, we suppose, cleanse* himself, before the real toga of manhood can be laid on him. We shall not dispute much with this class of philosophers, we hope they are mistaken; for sin and remorse so easily beset us at all stages of life, and are always such indifferent company, that it seems hard we should at any stage be forced and fated not only to meet, but to yield to them, and even to serve for a term in their leprous armada We hope it is not so Clear we are at all events it cannot be the training one receives in the devil's service, but only our determining to desert from it that fits us for true manly action We become men, not after we have been dissipated and disappointed in the chase of false pleasure, but after we have ascertained in any way what impassible barriers hem us in through this life' We wish to direct the attention of our readers to the fact that such an important subject has been treated by one who is an industrious scholar, an able writer, a sound moralist, and an earnest Christian"—*Irish Ecclesiastical Gazette* (second notice)

"A difficult subject discreetly treated, but very plainly, by the Head-master of Foyle College, Londonderry Carrying with it the approval of physicians and bishops, the Provost of Eton, the President of Stonyhurst, the Head-masters of Wellington College, Haileyburn, Radley, and other schools, this little book may be safely regarded as wise and prudent, as well as skilful It is a book for parents to put in the hands of their sons It deals with a part of education on which, from its obvious delicacy, great reticence is required, and yet one on which guidance is very needful, and for which many would be thankful. We think this little book well adapted to supply it."—*The Church Review.*

"This essay is a warning mainly although not exclusively against the vice and vices to which the term *immoral* has become almost exclusively attached Its aim is to show that they are unnatural and that the opposing virtues are natural, to point out their disastrous consequences, to answer the principal arguments in favour of sinful indulgence, and to indicate four great safeguards We have nothing but words of admiration for the delicacy and tact with which the subject is handled, or for the spirit in which the book has been written. The author is evidently a devout and earnest Christian, and leaves no doubt as to the place where the power for righteousness must be obtained. The chapter on prayer as a safeguard is worthy of a place among the Christian classics. The subject of this book is one of vast importance, but is shunned

through delicacy by parents and teachers We can have no hesitation whatever in recommending this book to them, and indeed we would urge them to get it at once, and would leave to their judgment the question, whether the book should be presented to those to whom they think it would be useful, or whether its arguments and exhortations should be given in the form of personal counsel We join Dr HIME in his prayers for the usefulness of his attempt to do good"—*The Methodist.*

"We believe the author's conclusions to be thoroughly sound, and in accordance with the true principles of bodily and spiritual health. Unfortunately, the doctrine of self-control is not held as firmly as it should be by some medical men, and the result is that teachers of religion find least help where most might be expected. We do not include many medical men in this condemnation, but there are some whose private advice is only too well known, and acted upon One such teacher counteracts the influence of a dozen sounder heads. Clergymen will find many suggestive hints in Dr. HIME's essay, and schoolmasters would do well to lend it whenever necessary But above all, it is a book for parents, for it is their duty to teach their children the dignity of a chaste life, and the neglect of this duty makes the work of reformation an almost impossible task"—*The Church Times*

"We have read this little work of 153 pages with much interest, and risen from the perusal deeply impressed with the skill, learning, and tact of its author in treating a very delicate subject. The work is calculated to advance the cause of morality. It overthrows all the most specious arguments in support or palliation of licentiousness, and establishes conclusively that 'it is only noble to be good.' No better work on the subject could be placed in the hands of those to whom it is addressed"—*Newtownards Chronicle*

"This essay deals with a subject which is difficult to handle with prudence and propriety, and which a feeling of delicacy leads us perhaps too often to avoid It is addressed to those who indulge in sensual pleasures and bring forward reasons to justify their sin It meets the sophistries of the sensualist with calm and sober argument, while it has no tendency to tempt the sinner to love the more the sin condemned While Scotland, even more than Ireland, retains the evil character it has, essays such as this should be useful to save many, and the carefully written pages by Dr. HIME are an important contribution on the subject, being full of deepest Christian feeling and evidently the result of careful reading and knowledge of the world. We cannot but believe that its earnest words must make the essay a friendly monitor 'to his past pupils all over the world'"—*The Scottish Guardian.*

"*Morality* would at any rate be useful to most parents and teachers, and it must be admitted that the writer has treated the subject with equal truthfulness and delicacy."—*Church Bells.*

"This essay has now reached its third edition, which is a sure proof of its moral value There is no false prudery throughout The subject-matter is treated straightforwardly, conscientiously; a deep tone of earnest truth pervades the whole that would stifle evil thoughts—were any to arise—and can hardly fail to bring back into the right path those that have strayed from it. Dr. HIME takes his stand on theological and

philosophical grounds, and this stand is so high, the arguments he adduces are so logical and convincing, and sustained by such apt illustrations and numerous quotations, that the impression left is vivid and lasting. Honesty has dictated the book; conscience has sent it forth; and the result has been a discreet, yet plain and powerful dissertation of a crying evil of society—Immorality. It is the work of a scholar and a sound moralist, and possesses high literary merit. We have no hesitation in recommending it to the consideration of all those who care about the moral education of youth; and especially to young men (and old alike) who are open to temptation or have fallen a prey to it."—*The Scholastic Gazette*

"The author writes with much force and feeling."—*City Press.*

"This valuable contribution in favour of naturalness and purity of life will bear good fruit, we have no doubt."—*The Irish Baptist Magazine*

"The want of a suitable book on the subject of morality, to give to young men and youths of the age at which they leave school to enter upon the active duties of life, is often felt. We can heartily recommend *Morality* for the above-mentioned use."—*The Sentinel* (London)

"As an addition to the scanty literature of this subject, we welcome the interesting little treatise on *Morality* by Dr. HIME, Head-Master of Foyle College, Londonderry—whose experience in actual educational training gives his opinions that weight which always belong to specialised knowledge. The first section of his book deals with the assertion that 'immorality is natural'; and he devotes somewhat laboured metaphysical arguments to refute this proposition—which, from the strictly physiological standpoint, no doubt is absolutely correct. We will, I think, pursue a safer line by admitting that, although function is the natural destiny of organs, in this particular instance, considerations, both of morality and expedience, and even of health, concur in the advice that it is better to hold over the formation of a certain habit until the bodily frame is thoroughly consolidated, and the practice can be indulged in a legitimate manner. Dr HIME discusses with much lucidity the question whether 'Continence endangers health,' summing up entirely in favour of an opinion quoted from Sir James Paget; and he finishes a well-written and carefully argued treatise by the enumeration of four safeguards against immorality, which are well worthy of the attention of all those who are in any way responsible for the upbringing of boys."—*The British Medical Journal* (extract from Leading Article, January 14, 1882)

"It is right to say that Dr. HIME has succeeded in avoiding anything like pruriency, and there can be little doubt that any lad who would read this book would be the better for it. . . .

"The chapter in which the injury inflicted upon women is discussed, is perhaps specially likely to appeal to those generous feelings which most young men possess."—*The Birmingham Medical Review.*

"An instructive treatise, written in a plain and familiar tone, on the sexual morality of young men. In writing it, Dr. HIME has done a work as needful as it is beneficent and important. That the words of kind and fatherly warning and instruction which he has addressed to

the male youth of the present day are fully appreciated, is shown by the large circulation which the little book has already obtained. Every person in a position of charge and responsibility for youths and young men should regard it as a duty to bring a warning, so religious and affectionate, yet so plain-spoken and practical in tone, under the notice of the young men in whom he is bound to be interested."—*The Literary Churchman.*

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"Dr. HIME has done a good service to society by endeavouring to instil into the mind of his College a sense of the evil of debt—the injustice it inflicts, and the misery it entails Though many commercial transactions could not be carried on without it, it is, in far the greater number of instances, a decided hindrance to welfare both on the debtor and creditor side. We do not think Dr. HIME has laid by any means too much stress on the importance of ready-money payments It would, as he says, be hardly possible to do so To adhere to the economic system which he recommends would preserve multitudes from ruin, and render calm and contented many periods of life which are now made wretched through mismanagement and indifference to the convenience of creditors . It is based on mutual interest—those of the buyer and seller, debtor and creditor, wholesale and retail dealer Every one would be the better for it, no one the worse It would tend to correct a multitude of social evils, and a general improvement of all branches of trades and commerce, and a strengthening of securities in all directions, would be its inevitable result if it were steadily persevered in. Households conducted on the principle would be graced by members, young and old, possessed of strong principles and straightforward honesty in word and deed.

"It is to be hoped that a very wide circulation will be obtained by this most useful and truth-telling essay"—*The Tablet.*

"This is a very valuable little work, and should be in the hands of every young man It is written in a crisp and vigorous style, and cannot fail to effect much of the good which its author aims at"—*The Financial Reformer.*

"This is one of Dr HIME's best essays. Any one who follows the advice here given cannot fail to be prosperous and happy The credit system is most detrimental to all classes of the community, and the sooner it is discontinued the better. Dr. HIME's arguments in favour of ready-money payments are logical and accurate. Young persons entering upon the responsibilities of life, and indeed many who have already commenced its struggles, will from this little work derive many useful hints and sound advice."—*Irish Ecclesiastical Gazette.*

"Every young man should read it."—*The Christian World.*

"An able little book . . . worth putting into the hands of every young man who is likely to succumb to the soft temptations of a sound credit." *Church Review*

"Obvious as its lessons are, they are yet much needed; and we gladly welcome anything that will help to enforce them"—*School Guardian.*

"An admirable essay"—*Investor's Guardian*

"Most of the books written on money, cheques, and receipts are as dry as dust and as unintelligible as the Egyptian hieroglyphics. Dr. HIME's essay has the merit of being explicit as well as concise He presents his subject in a clear and popular style, so as to be useful and instructive The author has devoted great attention to this important division of finance, and he has done well in giving his thoughts to business-men, as there is now such competition in the mercantile world, that too much cannot be known of the 'Science of Business' by those who wish to steer clear of the dangerous rocks upon which so many have been shipwrecked" —*The Christian Union*

"The advice it contains will, if practised, tend to promote the permanent peace and happiness of many a young man starting in life"—*The Christian Life*

"We can heartily recommend this little book to all our readers, especially to the young, who now, for the first time, feel the responsibility of the possession and disposal of money We are confident that the observance of the principles inculcated in it, of prompt payments, rigid avoidance of uncertain and heavy liabilities, and strict supervision of personal expenditure, are most important for the happiness and prosperity of the community Subjectively the book is already a success, it does high credit to the motives of the writer That it may prove a success objectively, in its effects on the action of many readers of it, is our sincere hope, and, indeed, sanguine anticipation"—*Irish Churchman*

"A good book for all teachers and heads of families to have at hand for the purpose of presenting to senior boys who are going to make their way in the world."—*The Sligo Independent.*

"Many head-masters might find it useful to adopt Dr HIME's practice of presenting each of his senior boys with a copy of this little treatise on his leaving to start in life."—*Railway News.*

"The author is an enthusiast on the subject of ready-money payments, and places before his readers in the strongest light the very obvious advantages attending the system."—*Money.*

"We think 'Ready Money' deserves to become a text-book not only in schools, but in every household where punctuality, good order, promptitude, and prudent economy are desiderata"—*Fermanagh Mail*

"Should be placed in the hands of all our senior scholars."—*The School Newspaper.*

"A useful little treatise . The advantages of ready-money payment are pointed out with an eloquent simplicity which can scarcely fail to create a highly favourable impression "—*The Army and Navy Gazette*

"An excellent practical essay on a very important subject. Many a young man entering upon life would save himself years of distress, and it may be of misery, if he would take heed to the sound advice here given, and apply it to the actions of his daily life."—*The National Church*

"We hope this wonderfully wise and practical little volume will be very widely circulated. It should be read by all young men starting in life, and all young women setting up housekeeping "—*The Wesleyan-Methodist Magazine*

"In a pleasant, but thoroughly practical and impressive strain, Dr HIME discourses with point on the evils the practice of buying on tick leads to , and the benefits—in peace of mind economy, general contentment, judicious conduct and wise regulation of life—of paying ready money His remarks may be recommended to young men in particular Without the ready-money system frugality and prudence can scarcely flourish, or even exist "- -*The Bullionist.*

"The excellent hints and directions with which this essay abounds are forcibly urged in well-chosen language, and if the reader is so fortunate as to follow the advice given by Dr HIME, especially in early life, he will surely live to be grateful to the author There are also several valuable hints on the evils and embarrassments attendant upon borrowing and lending money. The advantages of accustoming one's self to pay in *cheques* and to procure receipts, which should always be duly signed and stamped when necessary, are also dwelt on , and in a very small compass much information is given incidentally in dealing with banks. We would be exceedingly glad to know that the essay was read by every young man who is desirous of acquiring correct business notions and habits , and even fathers of families may read it with advantage "—*The Irish Teacher's Journal*

"This essay is clear in style, forcible in argument, and treats of a question that all young persons should thoroughly understand The practice of the doctrine which Dr HIME teaches on money would prevent untold troubles in thousands of homes All young men should read this book " —*Irish Temperance League Journal*

' Dr HIME treats fully of his subject in all its aspects, and his observations may be studied with benefit by all."—*Irish Times.*

"Seems likely, if one may judge from its intrinsic worth, to run through a third edition. We hope that many have benefited by its teaching."—*The Shareholder*

"Dr HIME's essays have already obtained a considerable measure of success, and this sensible little book will help to support his reputation. 'Ready Money' is full of useful advice on money matters, and its sound common sense will recommend the volume to its readers."—*The Literary Churchman.*

"The importance and duty of prompt cash payments cannot be too strongly impressed upon our elder scholars in all classes and schools. For a few pence any lad may be supplied with Dr HIME's sensible remarks upon the loss, anxiety, dishonour, and shame brought about by running into debt"—*The Schoolmaster*

"A most attractive little volume, which no young man who wishes to understand the benefits of the ready money system and of thrifty living should be without"—*The Belfast Morning News*

"Dr HIME, who is well known by his Essay upon Morality, as well as by other educational books and essays, here gives us some practical advice upon the responsibilities and the proper use of money. The booklet (only 6d) would be a good gift for many a young man just entering upon business life, indeed for all who are about to have money of their own to receive and spend. We warmly recommend it"—*Scottish Guardian*